

The Two Worlds.

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PRICE ONE PENNY

IS GOD A FAILURE?

(Continued from page 505.)

THE man who brutally ill-treats his wife permits the energies of life to go forth in their intensity, uncontrolled and unguided by the wisdom of enlightened reason. But subject these same passionate energies to their rightful lord and master—Reason—and you get another man; the quarrelsome blow sinks into the tranquil calm of a gentle kiss; the storm of oaths is quelled and changed, as by magic, into the peaceful and considerate words of the love of a high-minded man.

Thus, a man is called good or evil, according to the direction taken by the energies of his mind. Precisely the same energies which give the gentle kiss can be employed to administer the cruel blow. As there are no two things alike in Nature, not even two hairs on the same head, so also there must be infinite variety in Nature. Consequently there are no two minds alike, and, therefore, an endless diversity of minds from the lowest to the highest. If it were possible to find the two extremes—for example, the lowest, the most cruel, and the most vicious of the criminal classes, as well as the highest in virtue, in purity, in knowledge and love, we should find between the two, continuous gradations or degrees of development, but precisely the same fundamental principle of life existing in all, from the lowest criminal to the highest and purest mind of the human race, differing only in degrees of development.

Thus, so-called viciousness of to-day is developed into the high-minded virtue of to-morrow, the so-called evil into the good, the hateful and brutal into the loving and gentle, the degraded criminal of to-day into the exalted angel of light of the *long to-morrow*. All this in obedience to immutable law, the perfect law of eternal progress, which ever holds in its embrace the eternal purpose, viz., the advancement or evolution of all life, administered by the gentle, firm, and unerring hand of the Perfect Father of a perfect creation.

Each object of Nature is the shadow or faint expression of an idea existing in the Divine mind, the effort of that idea to express itself in a suitable and definite form. What is true of Nature, as a whole, is also true of part, and must be true of the noblest part—man. Therefore, each man is the emblem of a distinct idea, existing in the divine and universal mind of the Creator. It is generally admitted that Nature is the express work of God; also, that Nature is a success, and that her laws are inexorable in fixity, unchangeable, and without even shadow of turning—in fact, a perfect success? If this is so, then *how can man—the noblest part of Nature—be a failure?* Can he be naturally depraved and evil, and worthy the torments of hell fire?

What a strange contradiction is this—the lower efforts of the Creator a success, while, according to popular Theology, the highest and noblest are a dismal failure!

The fires of Smithfield were kept ablaze by the Church, to burn and torment heretics, who were the supposed creators of evil works. To be logically just, if the lesser creators of evil works are worthy of being burnt, how much more truly just would it be that the greater creator, indeed the universal and eternal offender, should be subjected to the same severe condemnation, and by the same Church?

I say this with all reverence. I say this, because I am reverent in the presence of him I love, adore, and worship, and whom I regard as the perfection of all that is good, wise, and beneficent. Therefore, nothing short of perfection in his works should I expect from him who is the Perfection of Life. This noble expectation is honouring to God in the highest degree; anything short of this must necessarily be dishonouring to him. The higher the expectation with which we regard our fellow-man the higher we honour him. Therefore, the low expectation of evil and hell, in high honour, must be discarded as unworthy the thought of a Perfect Being.

In the statement of these individual opinions I am but using the free and noble gift of reason which he has conferred

upon me, untrammelled and unrestricted by the creed and dogmas of any Church, thus arriving at exalted conclusions of the Great Creator, and of the sublime ends he has in view respecting myself, humanity, and Nature as a whole.

Nothing is more depressing than to have a vitiated and demoralised view of him who is the Author of our being—nothing more discouraging and hopeless than the uncertainty which seizes the ignorant mind, and fills it with illusions of a trembling in the balance, a poising in space between all the horrors of hell and all the delights of heaven.

To have clear and definite ideas of life, of a noble and exalted character, and of its purposes, is of the highest importance. Hence, I believe that all men without distinction will, in time, and in obedience to the eternal law of progress, continuously rise to the higher spheres of life, where the scales of ignorance shall fall from man's eyes, and where he shall behold the magnificent works of his Creator in all the grandeur of their sublime realities—when he shall attain a more perfectly developed expression of the Life Divine, and where he shall learn the new and eloquent language of perfected Nature, which shall reveal to him the hidden mysteries of earthly life, uncovering them one by one, thus rising to loftier and grander views of the goodness of the Creative Mind of him who is all-perfect benevolence and intelligence, these noble attributes being always expressed through his works in the most expressive language of Nature.

Mankind is, as an infant, standing in the presence of Dame Nature, ignorantly assuming he knows so much, and as ignorantly imputing horrible injustice to his Maker—so ignorant, indeed, that he has not yet arrived at the knowledge of the A B C of life. The great philosopher Newton, with his gigantic intellect, said, shortly before his death: "I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

It would be well to remember that man always rejects any conception of God lower than the ideal existing in his own mind. Thus his highest ideal is the God of the man for the time being. This ideal is ever changing. If it ascends to the heights of more refined purity and nobility the man, too, becomes more refined, pure, and noble, for man always follows in the footsteps of his ideal; before it he bows down in reverent worship; it dwells in the Holy of Holies of his inner mind. It is the life principle around which all his thoughts, hopes, and aspirations revolve, and towards which he ever looks for the light of higher revelation. What is in a name? A term applied cannot change a fact. The Christian who reviles a man by calling him an Atheist is blind to the fact that the so-called Atheist may be purer and more sincere in the worship of his God, and thus in his life, than the Christian. The only difference between the two is one of terms. The one applies the name, the other rejects it, but the fact remains untouched. Truth ever maintains its integrity, for each worships, looks up to, and reverences the highest, the noblest, and the best of which he is conscious.

The true man is ever borne upon the advancing tide of progress, ever passing on from the noble to the still nobler ideal of God, his thoughts ever winging their way to the loftier and purer conceptions of life and of those Divine attributes inherent within himself. The higher conception we have of man the higher will be our conception of God. Thus, through the knowledge of man shall come to us the higher knowledge of God.

If man is a part of God we must know the part before we can have the slightest conception of the whole. We must grasp the fundamental principles of knowledge ere we can ascend her nobler heights. The foundation must first be laid before the house can be built. Nature always works in orderly sequence, in obedience to inviolable law—"first the blade, then the ear, then the full corn in the ear."

(To be continued.)

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

SPIRIT PHOTOGRAPHY (Continued).

To our great regret we possessed no proper likeness of our departed boy. We had a photograph which was taken when he was about two years of age; but it was not the least like him when he passed over in the spring of 1889. About two years ago, at a sitting we had with Alexander Duguid, we were informed by one of our own relations that we would probably obtain a spirit photograph of our boy if we went to London, or, if that was impossible, we should try and have a séance in Glasgow with Mr. David Duguid.

Before going to Glasgow we had several sittings with a friend here, who possesses some psychic power, and is a good photographer, but with no result. Two séances were then had in Glasgow with Mr. Duguid, and although faces came on the negatives, they were not of persons known to us. As a last result I asked Mr. Duguid to come to my house in Edinburgh, and make a trial for a photograph in the room in which the boy was born, and in which he departed this life. The first trial was in January, 1892, and was unsuccessful. Some months after, Mr. Duguid was giving one of his painting séances in Edinburgh, and, at my urgent solicitation, he again made the attempt. On this occasion our perseverance was rewarded, and the experiment was most successful, giving us three most beautiful and clear photographs of our beloved son. One represents him as sitting in bed in the exact spot in which he died; the second one discloses him sitting on his mother's knee, and the face, though quite distinct, is so transparent that you see the buttons on the front of his mother's dress, right through one of his little cheeks; the third one is downside up, and the face comes out between his two sisters. The test conditions under which these photographs were got, were as follows:—

1. They were taken by a medium who had never seen our boy when in earth-life, and had never heard of or inspected his photograph taken when two years of age.

2. The plates used were purchased by us, and never handled by the medium till he put them in the slide, in the presence of a member of the family who purchased the packet, and who retained it in her possession throughout the sitting.

3. The chemicals used in development were our own; and the whole process took place in the presence of one, and sometimes two, members of our household.

4. The first impression from the plate was printed by ourselves, as the negatives were left in our custody by the medium for a night; and these impressions are exact copies of those subsequently printed by Mr. Duguid on his return to Glasgow.

5. The photograph was taken in our home, in the bedroom in which our boy died, and by a person who, as I have said, had never been in our house in Edinburgh till January, 1892, and who knew nothing of our family till we first visited him in Glasgow in the July preceding.

I therefore claim that every test condition has been complied with, and that the clear and distinct photographs of our child, now in our possession, depict him as he is clothed, with his spiritual body, on the other side.

Before concluding the subject of spirit photography, let me allude to a rather interesting experience. At the sitting in January, 1892, when our efforts were futile, we found on one of the plates that a face of an unknown person appeared right in front of the sitter, who was my wife. This spirit-face completely obliterated my wife's, and, in fact, took the place of it. The next day my daughter was controlled to write, when a message came from a person (a female) named Johnston, who said she had lived near us, twenty-three years' ago, in D— Street, when the medium was a girl, and that she was the person whose face had got on the negative. She expressed her sorrow at our disappointment, of which she had been the cause. We have no recollection of this person, but we certainly lived in D— Street at the time mentioned.

MATERIALIZATIONS.

We have had good experience of this form of spiritual manifestation, which occurred in our home in September, 1890, through the mediumship of Mrs. Mellon, of Newcastle-on-Tyne, a thoroughly reliable person.

At two séances held in our house, at which were present several members of our family and a very select circle of our

own friends, the materialised form of our child and three other relations appeared to us. During the time of these appearances the medium was in a deep trance, and remained in that condition long after the séance had closed. In addition to these forms, "Geordie," Mrs. Mellon's familiar spirit, and Cissy, the little black girl, who usually appears at the séances given by her, came out and spoke to us. Cissy, at the request of one of my friends present, came out in front of the curtain, took a ring off his finger and put it on mine, and I distinctly felt her flesh to be as warm and "earth-like" as my own. "Geordie" engaged in lively conversation with us, gave my wife a rose, which he magnetised for her, and which she still preserves. The light was subdued during the two séances; but there was quite enough to enable us to distinguish the faces and figures. Our child, after the first séance, had asked his clairvoyant sister to get out a toy cart and horse he had greatly prized when in earth-life, and put it in front of the curtain. This was done; and at the second séance he came out in front of the cabinet, drew the little cart and horse along the floor, crying "chick" to the horse, just as he used to do when in earth-life. After he got behind the curtain, he took two of the toy-bags, filled with saw-dust, which were in the cart, and threw them out—one falling into his mother's lap, and the other striking his eldest brother on the face. Our family medium stated to us that she saw our boy standing behind the curtain laughing with glee at the surprise he had given his mother and brother. The whole sitting was most satisfactory and convincing, because the medium was under observation by us all through. The cabinet was simply a curtain put up by ourselves; the circle was of our own selection, while the medium was quite a stranger to our home, and had not been in Edinburgh for some considerable time before the séances now detailed took place.

OUR BIBLE CLASS.

THE principal miracles attributed to Jesus are those of healing. As we have already indicated, the marvels, apart from these cases, are susceptible of explanation on the grounds of adaptation of pre-existent myths. It is worth while to carefully investigate the reported instances of healing the sick, and for this purpose a comparison of the stories of the different writers regarding the same circumstance will be instructive. The cure of Simon's wife's mother, as told in Matthew xiii., 14, 15, is that she was sick of a fever. Jesus touched her hand, the fever left her, and she arose and ministered unto them. Mark declares that Jesus not only took her hand but "lifted her up," and "immediately" the fever left her and she ministered unto them, but Luke enlarges still more and affirms that the fever was a "great" one, Jesus did not need to touch the sufferer, he "rebuked the fever," which left her and "immediately she arose," etc. There is reason to believe that Capernaum was a place where malarial fevers were prevalent, and, as Denton remarks, "it is not uncommon in a case of chills and fever for a person to be very sick with a high fever and in a short time to feel almost as well as ever."

After this reputed cure Mark says the people "brought unto him all that were diseased and them that were possessed of devils," "and he healed many that were sick of divers diseases and cast out many devils." If they brought *all* and only *many* were cured, it is clear he failed to cure some of those who suffered. So, in Matthew, the story is reversed, "they brought many that were possessed, and he cast out the spirits with his word, and he healed *all* that were sick." But Luke piles it on further and amplifies the story thus: "All they that had any sick with *divers diseases* brought them unto him, and he *laid his hands on every one of them* and healed them, and devils also came out of many crying out and saying, Thou art Christ, the son of God." Take the case of the centurion, Matthew xiii., 5, 13, who goes to Jesus at Capernaum and beseeches him to heal his servant lying at home sick of the palsy, grievously tormented. Jesus offers to go and heal him. The centurion protests he is not worthy that Jesus should come under his roof, and requests him to speak and his servant shall be healed. Jesus exclaims that he has not found such great faith, even in Israel, and says, "Go thy way, and, as thou hast believed, so be it done unto thee," and the servant was healed the same hour. But Luke says the centurion did not go but sent "elders of the Jews," requesting him to heal his servant who is ready to die. Jesus meets the elders and the rest of the story corresponds.

John says, however, that Jesus was in *Cana of Galilee*, and a nobleman visited him requesting him to heal his son, who is sick at the point of death at Capernaum. Jesus tells him he will not believe except he sees signs and wonders. The nobleman urges, "Come down ere my child die." Jesus says, "Go thy way, thy son liveth." The man believed, and was met by his servants as he returned home with the news of his son's recovery at the very hour Jesus said, "Thy son liveth." This is a still more remarkable story than the other, and differs from them in most essential details.

William Denton, in his book "What was He?" says, "We have in the first three evangelists the cure by Jesus of a blind man on the road to Jerusalem, at Jericho, though, according to Matthew and Mark, it was done in going out of the city, and, according to Luke in going into it; while in Matthew there are *two* blind men, and in Mark and Luke only *one*."

The story of the raising to life by Jesus of the son of the widow of Nain is told by Luke, but on the very day when Jesus is said to be in Nain, Matthew represents him as being on the eastern side of the Sea of Galilee, more than thirty miles from Nain, as pointed out by Denton, and he did not return to the western side until the day after. These discrepancies, not to mention hosts of others, clearly indicate the fact that it is impossible for any one at this late date to discover what actually occurred, or how much reliance can be placed upon these contradictory narratives. The most that could fairly be affirmed, it seems to us, would be that a certain man of strong magnetic "virtue" and clairvoyant power went about teaching and healing some of the sick, and causing considerable astonishment among the ignorant people who did not understand what was well known amongst the learned men of the East, that the power to alleviate suffering can be cultivated by almost every healthy person, by some with marked success, and is not a supernatural endowment granted to a favoured individual, but the birthright of humanity.

Dr. Newton, the Zouave Jacob, Mr. Mac Geary (or Dr. Mack), Milner Stephen, and Mr. D. Younger (the latter now practising continually in London with wonderful success) have all effected remarkable cures, which, amongst an ignorant and credulous people, such as the Jews were, would have been regarded as miracles. The means employed by Jesus appear to have been the laying on of hands (magnetic manipulations, or passes), although he is reported to have put his fingers into a man's ears, and touched his tongue, and also to have spat on the ground and made clay of spittle, and put it on a man's eyes, methods which scarcely commend themselves now-a-days.

It is worthy of note that the epistles of Paul report none of the miracles of Jesus, although Paul was a believer in signs and wonders, and Mark (the oldest gospel) records fewer miracles than either Matthew or Luke. Luke reports things commonly believed, and gives more marvels than Matthew, and John, the least reliable of all, gives the most exaggerated and improbable stories of the whole lot.

To suppose, as some people do, that we have set down in the so-called Gospels a plain, unvarnished tale of what occurred *exactly* as it transpired, without the slightest distortion, enlargement, or colouring, is proof of blind credulity. The Eastern mind delights in the mysterious, and revels in highly coloured and marvellous yarns. We all know how stories grow, even in these matter of fact days, and there cannot be the slightest doubt in the mind of a level headed truth-seeking student of history and of Nature that these Gospels contain very much which, to put it as mildly as possible, lacks the exactitude and accuracy of statement which would rather err on the side of caution than present a misleading, because over-drawn picture. To illustrate, let us adopt the critical attitude which Christians take up towards Spiritualism. Take the reported raising of the widow's son to life. We should first require to have sworn testimony that the child was *dead*, but no attention is paid to that point. What proof is advanced in any of the reported cases of healing of the deaf, dumb, and blind, that they were *really* deaf, dumb, or blind? What specialists had been consulted? Impostors exist in our own land who often carry out their deception with wonderful skill, and sometimes succeed in deceiving expert medical men, but it is a well-known fact that lazy scallawags literally swarm in Eastern countries, who profess to be injured, malformed, or defective in sense or limb, and the mere statement that Jesus cured the deaf and restored sight to the blind is not sufficient evidence. It would not be regarded as satisfactory

by Christians if such inadequate testimony were forthcoming in proof of modern healing, and we are inclined to insist that what is sauce for the modern medium shall be sauce for the Bible prophet or healer. We know that mediums have succeeded in many wonderful works of healing and are quite prepared to admit the probability that Jesus restored many that were sick and afflicted, but we are not willing to admit that the hopelessly blind, or those whose ear drums were destroyed, or that those whose spirits had left the body and the severance of death had been consummated were restored to sight, hearing, and life, and made whole again that very hour. We must allow a good deal for enthusiasm, fanaticism, and exaggeration. The solid basis is in all probability mediumistic experience not one whit more remarkable, if even as wonderful, as that of more recent times.

INCIDENTS IN THE LIFE OF A SEER.

BY W. H. ROBINSON.

WHILE presenting phases of personal experiences, I desire to introduce correlative facts incidental to mediums I have known, to indicate the improbable theories of certain philosophers who predicate existence to be a monotonous circle of Materialism, and who refuse most illogically to ascend to causative considerations.

On the evening of my introduction to Mr. Witherspoon I invited him to a boating excursion on the River Wear. It was a beautiful summer evening, and Sol was reflecting his glowing radiance in the western hemisphere, when I entered into a long conversation with this medium about his intentions, etc. He informed me that early the following morning he would take train to London, *en route* for Paris. Readers of modern history know that this was just about the outbreak of the great Franco-German War, and his "influence," it appears, had commanded him to take up his abode in the doomed city, and endeavour to get an interview with the late Emperor Napoleon, and his consort, Eugenie, in order to warn him not on any account to leave Paris, or his fate would be sealed. Our friend made three attempts at least to reach the Tuileries, but was repulsed by the guards, who believed, of course, that Mr. Witherspoon was insane. However, as the sequel proved, the Emperor did leave the Tuileries, and on that very day Mr. Witherspoon rushed to seize his horse's bridle, when he was arrested by the guard. History records the fact that the sun of Napoleon's destiny had then set. As we all know, he died a broken-hearted exile.

This remarkable medium then busied himself in writing letters to the French Government, advising them in their difficult position, and meantime he found himself a prisoner in the invested city, but the spiritual "ravens" in his case turned out to be a poor woman, who supported him with wine during the siege, or he would have starved to death. After the termination of the war Mr. Witherspoon returned to England, and ultimately reached home.

He was a man of extraordinary philanthropy. Chester-le-Street being on the main highway from Scotland to the south, the village was often afflicted with poor wayfarers, and this gentleman has been known to give away all the money he possessed on many occasions, and often invited them to his own house to sleep for the night. He had no difficulty in obtaining cash whenever he required—appeals to the bank of Faith operating daily.

Perhaps a little of Mr. Witherspoon's early history may be interesting to readers. He was converted as a young man to Methodism, the Rev. Peter Mackenzie, the so-called "Methodist comic," and he going to the "penitent form" together. Mr. Witherspoon was an earnest local preacher for many years in the Durham circuit, during which he built up a large business. His sermons were mostly revivalistic in their nature, and he often pronounced appalling maledictions on the paid ministry; so frightful did these maledictions appear that people in the pews trembled.

One Sunday afternoon, in the Methodist chapel at Chester-le-Street, taking for his text Christ's condemnation of the Pharisees (where he called them a "generation of vipers"), he poured out torrents of eloquent denunciation. On the Monday afternoon, while in his bakehouse, he was visited by the superintendent minister of the circuit, who after some conversation said, "By the way, Mr. Witherspoon, have you got your class-book handy?"—he being a class leader. Mr. Witherspoon retired to his house to bring the class-book, and handed it to the minister. The reverend gentleman secured it safely in his inner pocket, exclaiming, "Now, Mr. Withers-

spoon, several have attempted to do what you have done and failed, and you will also fail, and I hereby forbid you evermore to act as leader in our society." The cleric bid him "Good afternoon," and made a hasty retreat. This terminated Mr. Witherspoon's connection with the Methodist Church, so-called, in Chester-le-Street.

Mr. Witherspoon then formed a church of his own, which he named the "Church of Jesus Christ." Several ladies and gentlemen belonging to other denominations became his adherents; his bakehouse was transformed into a Sunday meeting-house, and one Sunday evening while addressing a large crowd some officious church member turned off the gas, and left the place in darkness.

Mr. Witherspoon's mediumship commenced about this time (1868), and was exercised in a remarkable way for many years. He was a powerful clairvoyant, could foretell impending danger, could warn and advise mediums. His chief effort, however, was to spiritualise the "Hebrew books," and his manuscript records would constitute many volumes upon these subjects. A piece of bread and a cup of tea was all he was known to partake of, and it was always a holy pleasure to any home in the neighbourhood when Mr. Witherspoon crossed the threshold. He passed away some years ago, and left behind him fragrant memories. Although I do not claim that Mr. Witherspoon made me a Spiritualist, yet this formed a very important prelude to the after-time when direct evidences were received.

Often in the gloaming my wife and self were rapt listeners to the "prophet's" ecstatic elucidations of the spiritual purport of the more recondite Hebrew prophecies. Faith, of course, in our case had often to stand sponsor for Reason.

It is a biblical axiom that the spirit oftentimes works through "earthen vessels." In 1875 it was my privilege to come in contact with one of the earliest English mediums, Mr. T. M. Brown, of Howden-le-Wear, Durham. He was a compound of intense feeling and child-like simplicity. To a beautiful culture, conjoined to a profoundly religious nature, he also united the gentleness and sweetness of a highly organised woman. Like a well-strung harp his mediumship re-echoed the very thought of his spirit environments. Without egotism I may state that I discovered this medium, and through the *Medium and Daybreak* got him launched on the ocean of English Spiritualism.

Calling one day in the above year to see him, I found him wheeling barrow loads of bricks amidst the most unkind surroundings. The intensity of the labour and his physical weakness compelled the perspiration to stream down his body. After introducing this amiable sensitive to the public he exhibited the noblest equipments of what a test medium ought to be. Thousands of Spiritualists throughout Great Britain, Australia, and our Colonies will remember him kindly. "Brettimo," his spirit factotum, was a real *rara avis*, a confidential test or the most exalted oratory came never amiss to him. His real identity for particular reasons was always withheld, but he supplied evidence that he had been one of the brave reformers who went to the Summerland on a cloud of fire during the sixteenth century, through the machinations of the despotic Papacy.

I had many sances with Mr. Brown, and such can only be remembered as a re-baptism of the Pentecostal descent, the great future to him being an unsealed book. I could fill pages of your space with details of the quality and utility of such communications, but will content myself with the following incidents:—

At Shotton Colliery, county Durham, in 1877, there arose an enquiry. This was followed by the Macedonian cry, "Come over and help us." In reply to an oral invitation from Mr. Adam Hall and his wife for a public service, I accompanied Mr. Brown one terrible winter's day. To reach the village, we plunged through three feet of snow for four miles, arriving on the scene at 4 p.m. A cosy fire and the cup which cheered prepared us for the post performances, which were comical in the extreme. Assembled in the largest public hall, were upwards of 500 persons eagerly waiting the opening of the programme, which, of course, was "Brettimo's" impassioned address. Mr. Newrick Featonby, a good but eccentric Methodist preacher, consented to preside. This being his first appearance at such a meeting, I had the honour of acting as "coach" to him. The opening hymn and prayer rather threw a wet blanket over some of the unholly mob, but the united efforts of the trio failed to secure respect or attention. The cause was soon visible. They appealed to us in impolite and forcible entreaties to "show us the spirits; they didn't come to hear talking." A large

number of the rollickers were armed with full bottles of whisky to sustain their courage when the ghosts paraded the platform in battalions, as they fully expected. Of course, conditions at this particular epoch precluded a ghostly manifestation, and amid the throes of a devil's banquet, a general stampede from the hall set in, deserting the gallant rostrum trio, who emerged from the back entrance. Shotten evidently at that period of history was unprepared for the new dispensation.

An interesting incident in this medium's life, given to me personally, will indicate the active philanthropy of our spirit guardians, the latter portion of which I was enabled to bear witness to. In all work, both spiritual and secular, it appears the precious metal is a *sine qua non*. Mr. B., in his distant excursions abroad, often found himself rich in faith, but depleted in pocket. To reach widely detached centres of work our friend often waited, Micawber-like, until the needful turned up, and his testimony was that *such never once failed*. While in a depressed condition in Sydney, N.S.W., through a touch of sunstroke, one morning "Brettimo" came to him and enquired the cause of his depression. Mr. B. intimated that a visit to England he thought would restore him, but he required £40 to discharge his fare, which there seemed no prospect of obtaining. The instant reply was, "*If you distinctly say you will visit England I will find the money.*" Mr. B. agreed, and within a week a gentleman in the colony handed Mr. B. a cheque for that amount. The intense winter which our friend experienced on landing here accelerated his weakness, and an ardent longing to pass away in the bosom of his family dictated an immediate return to Sydney. "Brettimo," his friend and banker, again cheered him with the vision of a second £40 cheque, which, through the kindness of small subscribers, and the private munificence of a Spiritualist in Derbyshire, at the moment when Mr. B. was lamenting the non-fulfilment of the "spirit promise," I placed the welcome intelligence in his hands, and the tears of gratitude to both seen and unseen almoners coursed down his cheeks. He took the first train from Newcastle just in time to catch the vessel "Brettimo" had selected. This martyr-medium, after the keenest physical sufferings, ascended to the spheres of immortality a few hours after reaching home, within the bosom of his family. Mr. Brown also had an amiable and gifted daughter who was known in county Durham as an able lecturer, but who married and afterwards was comfortably settled in Australia.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XXI.

THEN I took my stand at the verge of the precipice, where I could see the waves rolling in far below. Farther out were the white winged ships passing along in the sunshine, till the shadows of the purple clouds swept over them, and they were blotted out by the rain. I stood there till I saw the clouds pass away and the sunshine sparkle on the sea again. Then, poised on the giddy height, I looked up and saw the earth no more. Standing there between heaven and earth I saw but the blue sky and the flying clouds, and felt but the free breezes blowing around me. Then from those airy heights I turned and slowly descended to earth again, refreshed and comforted.

A telegram was awaiting me. Its message was short and to the point: "Return home at once. Important news to communicate. Starleigh." That was all—no hint whether the news was good or bad; nothing but the bare, bald summons to attend, while I thought it was too bad of the sergeant to say so little.

However, it was not long before I was speeding in the express train to the north. As soon as I had time to reflect, I considered that the news might be of such a nature as could not well be communicated by telegraph, and I tried to compose my mind with the reflection that "no news" is usually considered "good news."

And still the train thundered on through the calm evening hours. As it hurried on, now through leafy woods and now over level plains, I felt that it ought to go faster still, in order to keep up with my thoughts that ran on ahead. And yet the rapid motion was in harmony with my feeling. The rush through the gloom of the tunnels, the crash under the bridges, and the deep rumble over the viaducts, all brought

peace to my spirit; and when at last I reached the station and stepped into my carriage, I was almost surprised at my tranquillity of mind.

The only reason I can give for this apparently unnatural frame of mind was, that my feelings had become blunted by the long series of misfortunes through which I had passed, and I was now getting hardened to the worst assaults of fate. There is an old saying that "A brave man dies only once; a coward dies many times." For my own part, though not a coward, I had died so many times lately that I found I was actually becoming indifferent as to what might be in store for me.

When I reached Ravenswood the sergeant was on the steps, awaiting my arrival with his usual friendly smile. He helped me to alight, and as the carriage drove off to the stables he and I entered the house together. As soon as we were in the hall the sergeant turned to me—

"If you are not too tired with your journey, Colonel, perhaps you had better come at once and see what I have to show you."

To this I agreed, and, allowing him to step in front, I followed him as my guide. He led the way to the cellars below the house. I had not been there for years, and as we walked along the vaulted passages, with our lamp only dimly lighted, I looked about me with some curiosity. I thought we would make a very good picture of two conspirators of the Guy Faux type, only we were rather too noisy for that, for the clang of our footsteps on the stone flags re-echoed along the vaulted ways, and awakened a thousand strange echoes in the gloom of the side passages which lay to left and right. When, as I judged, we were under the western wing of the building, my companion stopped and looked down. I followed his gaze, and saw at his feet an iron ring in the middle of a large square flagstone.

"Do you know what this is for?" he asked, looking at me.

"No," I replied; "unless it be the covering of one of the wells which were sunk by my father in hopes of finding a supply of purer water than they had at that time. I have heard that he sunk one or more wells in these cellars, but that his search was unsuccessful."

"It must be that," said the detective, "for a well is beneath our feet, and we will now have a look into it."

Then with a powerful effort he lifted the stone, and bending over I peered into the opening thus revealed. The detective held up the lamp, and then I observed the top of a ladder resting on the farther side of the pit, but the darkness beneath was too profound to enable me to see any more. I did not know to what depths the shaft might descend, but I thought of it going down and down to immeasurable and slimy depths, while I shrank back as I saw the detective calmly preparing to descend.

Grasping the ladder firmly with one hand, and holding the lamp in the other, he went down slowly, step by step, till he had descended for about fifty feet. Then he stopped and held up the lamp, and in hollow reverberations I heard the words—

"Now, Colonel, it is your turn."

Then I saw there was no escape, and stepping forward, I also began the descent. The thought struck me—"How do I know what he is bringing me here for? Perhaps it was he that tried to kill me before, and having failed in his attempt has now found a speedier and more effective way to attain his ends?"

I looked down. He was still holding up the lamp, and as its yellow flickering light fell upon his upturned face I fancied I could see a horrible grin of triumph distorting his countenance. I set my teeth hard. I knew I was not a match for the man, but I determined that if I had to go headlong down the awful depths below he should go too; and, strange to say, the resolve made me calmer.

While these thoughts were darting through my brain, I still steadily continued to descend, and I even found myself taking an interest in the lines of stratification in the rocks, and in the water that slowly oozed from the clay, and fell, drop by drop, into the unknown depths below.

Presently, I stood beside my companion, and all my apprehensions vanished; for he seemed as harmless as ever, though his face was very grave. I found that the ladder rested upon a narrow plank that I had seen from above, and that the pit still went down below it. I leaned over to look down into the blackness, while the plank bent and creaked in a dangerous way, with our united weight. As I turned to my companion to see what he was going to do next, I saw that

close beside him was an opening into the side of the pit; into this he stepped, and I closely followed. I found that the way sloped steeply downwards; but the floor being rough and uneven gave us good foothold. The passage itself was narrow and its roof low, so that as we went carefully down we were able to steady ourselves with one hand on each side of the rocky way, while at the same time we had to stoop to avoid striking our heads against the rocky projections above us. Presently the passage widened rapidly, and we found ourselves standing in a spacious cavern. I looked around, and saw that the cave had evidently been inhabited at some recent date, for it was full of strange implements which seemed to have been well taken care of. In one place I saw a crucible, in another a powerful stamping-press, and in a third were the cells of a galvanic battery, while close beside it was a chemical bath, such as is used for electro-plating. I looked on the ground, and at my feet were small bars of silver, while others that I examined appeared to be of solid gold.

I made this examination in silent astonishment, and then happening to glance up, I noticed that the detective was watching me intently. Seeing that I had caught his glance, he quickly said—

"Well, what do you think of it?"

"I don't know what to think of it," I answered. "We seem to have discovered a mine that yields both gold and silver."

"You are right; those who were here before us found it a rich mine indeed."

"Why have they left it then—or perhaps they are coming back?"

"They are not coming back," he answered gravely; "and they had to leave it by force of circumstances—in fact, by physical force."

"Where are they now then," I asked, more and more astonished.

"In prison," he answered briefly; and we were both silent for a while.

The sergeant then said: "Colonel, these men were a band of most expert coiners. The police have been seeking for them high and low; but now," he added, with the slightest inflection of self-conscious pride, "the birds have been fairly netted, and the band is broken up."

Then suddenly a new danger burst upon me, and that was the peril and disgrace of being regarded as one of these men.

They had been at work under my very feet—perhaps for years. The entrance to their den was through my house, and how was it possible that I should escape condemnation. I breathed hard. "No; this calamity should never fall upon the master of Ravenswood;" and I registered a vow that the man before me should never take me alive, to lead me away as his prisoner. Sooner would I plunge into the black and bottomless pit we had just passed over, than be dragged by him to an ignominious trial; and sooner should the glory of our name set in blood than that its present representative should be gazed at as a common malefactor.

I thought of Clara, and of Harry, and of Frank, and of the heritage of disgrace that I was about to leave them, and, burying my face in hands, I groaned aloud.

The detective touched me lightly on the arm, and as if an electric shock had passed through me, I was myself again in an instant, and wheeling round, thrust him violently back.

"Yes, you think to capture me, do you, as you did those wretched men here; you hypocritical scoundrel."

The sergeant recovered his balance, and then stood looking at me steadily and mournfully. His attitude was not that of aggression, as he said quietly—

"Colonel, you mistake; your mind seems to have been a little unsteady by recent events, and so I overlook your roughness. You are the last man in the world deserving of arrest, and my only feeling towards you is one of profound pity for all your misfortunes, and for this last one most of all."

While he spoke a feeling of shame took possession of me for my hasty words and action, and he had hardly finished before I stepped forward, and, holding out my hand, asked his forgiveness. He took my hand with a smile, then turned deadly pale, and leaned against the wall beside him.

"What is it?" I exclaimed in alarm. "Are you ill, or have I hurt you?"

He tried to speak, but could not at first, and then he answered, "I did get a knock against something when you pushed me, for you see my left wrist is broken."

(To be continued.)

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, NOVEMBER 3, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

SPIRITUALISM AND THE LABOUR CHURCH.

JOHN TREVOR is an earnest-hearted, whole-souled, and spiritually-minded man. Judging from his writings he is a philosophical Spiritualist, although, so far as we know, he is not a Spiritualist in our sense of the term, more's the pity. Fired with deep love for humanity and devotion to the cause of progress, moral and religious, some two years ago he was impelled "by the spirit" to go forth into the wilderness of the Labour World and proclaim the ideal of a religious "Labour Church," based upon the following principles:

That the Labour Movement is a Religious Movement that unites members of all classes in working for the Abolition of Commercial Slavery. It is not Sectarian or Dogmatic, but leaves each man free to develop his own relations with the Power that brought him into being.

That the Emancipation of Labour can only be realised so far as men learn both the economic and moral laws of God, and heartily endeavour to obey them.

That the development of Personal Character and the improvement of Social Condition are both essential to man's emancipation from moral and social bondage.

The movement "caught on" and a number of "churches" have sprung up. As was inevitable, perhaps, a number of Spiritualists have been attracted, and not a few have attached themselves to the new work. Doubtless they will carry their Spiritualism with them, but our own movement can ill afford to lose its adherents, especially when our ideals are equal in every respect to those of the Labour Church, and in addition we possess the very knowledge which alone gives vitality and confidence to the spirit.

True, our movement might gain a good deal if Spiritualists realised more fully the value and force of vital religious convictions. Spiritualists are sometimes charged with being cold, argumentative, and hard-headed, but we believe the day is not far distant when the affirmative religious power of Spiritualism will be more strongly manifested in our cause.

In recent issues of the *Labour Prophet* Comrade Trevor said some wise things, which strike us as very appropriate to our own spiritual work, and we beg to draw our readers' attention to them. He says:—

"I think we may carry our consideration of others so far as to weaken our message to the world. I believe the name 'God' expresses far better than any other word the Supreme Power we all must recognise. I cannot think that any successful appeal to the people in the name of religion will ever be made by those who shrink from the simple and natural use of the name of 'God.' A living faith is the only means of conquering the numbing power of philosophical attractions. When all the metaphysical subtleties of the most pronounced agnostic have been listened to, God remains a fact, however we may choose to name it. And our relationship with God remains a fact, however we may choose to shape our conduct or our sentiments in regard to it. In revolt against social conditions, we are apt to forget the deep realities of the inner life. We see pallor and nakedness and filth as the outcome of the struggle of man with his brother man. We are apt to overlook the existence of a deeper misery—the weakened will, the lost faith, the hardened conscience, the rotted moral fibre. Poverty and luxury have their counterpart in moral degradation and vice. The other ugliness has its counterpart in an inward ugliness; the darkened atmosphere of our great cities has its counterpart in darkened souls; the need of better conditions has its counterpart in the need of a stronger inward life.

"Men will never found a society worthy of manhood and womanhood who do not realise that in themselves they must discover the means of making life worth living. The one thing we of the Labour movement are in danger of forgetting is the necessity, first of all, to live. I don't find people valuing their lives enough, or sufficiently interested in their own

inward advancement. There is more faith in an Act of Parliament than in a private determination to develop a worthy manhood. Men who are not ashamed of a carelessness of life which becomes viciousness think they can aid in the removal of earth's ills. They are as foolish as those who think they can bring in the new Social era with dynamite. We must have some conception of a life worth living in the midst of the most adverse conditions, and must further be resolutely bent on attaining it, before we can lift ourselves and others out of the darkness of our present lot.

"How shall this be made clear to men who think that to burn up the slums and build sanitary dwellings will regenerate men's lives, and yet have no conception of a life worth living in itself and for its own sake before the slums are gone? When we have learned to take possession of our own souls, then, and only then, shall we enter into the full and free and joyous possession of this fair earth of ours. And this we shall never do until we have entered into working fellowship with God, the great Power of Life about and within us. I have a body as well as a soul, and it too must find a freedom and independence, and self-assertion, and a resolute intention to go unsuppressed and unrestrained away into the presence of God. We must have room. And the thought of God is the most roomy thought I know. When I do really think of God I cannot imagine that I shall ever stop growing, or find myself closed in save to burst the limits.

"We are individuals after all; and a personal message wrung from the joys and sorrows and successes and failures of an individual life is still what the world needs. I have had a good time with you. I am looking forward to working as a good comrade with you; but to-night I am myself again, and I feel stronger so—and nearer God.

"There are widowed mothers with aching hearts who have joined some of our Labour Churches. What message have you for these, my friends of the Labour Church Union? Can you tell them of any support in their sorrow, and of any strength in their pain? Can you speak to them words which will help them to begin to live again? Or will you talk to them of economic rent, and tell them what a hypocritical government is the one now in power?

"Social reorganisation is only of permanent value as it brings with it the opportunity of living a higher and nobler and freer life. But are we to wait to live until the Kingdom of Heaven comes to earth?

"To realise this life, confidence in the ultimate worth of life to each of us is needed. And at bottom this will be found to be confidence in God, and a deep sense of His presence in the midst of the struggle in which we are engaged. It means the development of our faculties for seeing far more deeply into the facts of life than we do at present. It means a far deeper sense of the significance of our moral struggles and defeats and victories than we yet have. But these things are attainable by man. Thousands of them do not know it. They cannot accept the Traditional God or the Middle Class God, and so they think there is an end of the matter. But you have only to speak in a simple and natural way to these earnest folk about what life has taught you of God to awaken a new life and a new hope in them.

"But we have not the speakers. This infinite opportunity for a higher life is being wasted for want of living men. I could sometimes almost knock my head against a wall when I think of it.

"I think our speakers do not understand this deepest need of the soul of man. I think they disguise their want of perception of it by talking about theology not being wanted. With all their faults, the churches do seek to satisfy the demand of the human heart for God. The reason why their work is so unsatisfactory and why a Labour Church is needed is twofold. Their religion is traditional, and, on questions of social regeneration they are blind and obstructive. If with our social religion we cannot blend personal religion, what better are we than the churches which with their personal religion cannot blend social religion?

"One accent of the Holy Ghost
A heedless world hath never lost."

Spiritualists, consider, think. Will Spiritualism supply the need, and blend personal religion and social religion? Will Spiritualism provide the platform and prepare the men? Is not Spiritualism the true Church of humanity, including not merely "labour," but all men and women under the Fatherhood of God in the Brotherhood of man?

A CONFIDENTIAL TALK WITH OUR READERS.

500 COPIES A WEEK INCREASED CIRCULATION.

THAT is what we are anxious to secure within the next three months. We know it is quite possible to effect this desirable result. It only needs the kindly co-operation of our friendly readers. If every one would regard it as a personal matter (for to promote the sale of our paper is really to spread Spiritualism) to induce a friend to take *The Two Worlds* regularly from their newsagent, we should speedily secure a substantial and welcome increased sphere of influence.

Another important reason for our request that readers will co-operate to their utmost is this: *The Two Worlds* has nearly completed its sixth year of publication. No one will deny that it has been of great service to the movement in many ways. It is not all we could wish to make it, every one has an ideal which is rarely realised, but that it has done, and is doing, great good for the spread of Spiritualism is admitted on all hands. But, in spite of rigorous economy as regards expenses, and in spite of all our push and enterprise (Mr. Stead calls *The Two Worlds* "the energetic and enterprising organ of the Spiritualists"), still the paper is not yet self-supporting, as it ought to be. The consequent heavy drain upon our funds naturally causes our Shareholders and Directors some anxiety for the future, and nothing would gladden their hearts more effectually and relieve us of care so thoroughly as a substantial rise in the circulation, such as would enable us to see in the near future a prospect of making the income equal the expenditure.

The unfortunate lock-out early in the year in the cotton industry affected our sales, and just when we were recovering from its effects, and hoping for a good winter campaign, the still more disastrous coal lock-out affected a large portion of our staunch supporters in the mining districts, and our expectations of a rapid advance were not fulfilled. Under these unparalleled disadvantages to have held our own would have indicated how strong is the hold our paper has over the affections of its readers, but we have not only held our own, we have made a decided move upwards, there is, therefore, no cause for alarm, but rather for congratulation. Still the fact stares us in the face that the shareholders' capital is diminishing and becoming rapidly less, and unless we can obtain a substantial increase in the sales by the assistance of our co-workers everywhere, some other plan must be devised to stop the leakage. We, therefore, request the cordial co-operation of friends, and especially of the chairmen and agents of societies. There are, we are confident, many places where large audiences congregate, where, with a little push on the part of a friend or two, many more papers might be sold every week, especially if the chairman would recommend it to the audience.

Another matter is this. We have now on hand a supply of Mr. Robertson's valuable little book on "The Rise and Progress of Spiritualism," which is just the thing to put into the hands of inquirers. It ought to be sold by the thousand. We will forward copies, post free, for 6d., and make special terms to societies taking quantities. Every Spiritualist should have one to lend it to friends. Cloth copies, fit to put into a library, can be sent, post free, for 1s. 2d.

Mrs. Keeves-Record's mediumistic experiences, now issued as a pamphlet, with portrait, should be widely circulated. They constitute a veritable revelation of what mediumship really is, and its value to mediums and others. Post free, 2½d.; special terms for quantities.

A second edition of Rev. Savage's valuable address on "Does Man Live after Death?" will shortly be ready, and assistance from our friends in giving these publications a wide circulation will benefit both the cause and our funds.

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBOodied SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

(Continuation of Communication received June 29, 1890.)

W. M. P.: The inner development which produced the requisite conditions, I apprehend, is more observable to me than it is to yourselves. I would that it were as possible for you to enter into the self-consciousness of the inner life degrees within yourselves as it is for me to speak to you of the realities which I myself have experienced. Nevertheless, I plainly perceive that without you I could not enter into life eternal, and I should not now have the power to unfold and relate the things which I have seen, heard, and experienced since I bade adieu to my mortal body.

I knew nothing of the attractive power possessed by your angelic ministrants when in the outer states; but if that attractive power has drawn me from the depths and carried me to the supernal heights of self-consciousness in the spheres, will it not also attract you in due time, when your work on earth is finished, not to such a "home, sweet home," as I used to think and speak of, but to a state where locality is absorbed and lost in the magnitude of its surroundings, and in the outflow of life and light from the self-consciousness of "Being," only to be known by experience?

I must now retire, and in this redemption of the promise I was permitted to give forth on a former occasion, and you will doubtless acknowledge that the power of memory has failed not. The infirmities of old age never creep over our forms, but there is a continuance of the powers which compare somewhat to your conception of the ripe man and womanhood.

I greet you with your own watchword.

[This communication received June 20, 1890, was preceded by a vision, in which the seer beheld two figures, one scarcely distinguishable by virtue of its luminosity who is known to us as the Light-giver, who said as follows:—]

I am introducing one to you who will give his testimony as an eye-witness of the transition of your friend, known to you as W. M. P. As he does not know your language I have to supply the influx, which, when reacted by you will be clothed in your language. The number assembled around us are necessary to form the conditions on our side. They cannot see me, but they do see the one who appears to your seer. What little conception the mass of those who surround us have of the position I occupy, still less are they conscious that I and he are in communion with some upon the outer earth; the experience is as novel to them as it is to the one who will be the chief actor. They do not hear the "words" that to you assume the form of your language, but they perfectly understand what is being given forth by him.

[The other figure appeared as a man of rather tall form, with head either shaved or the hair cut very close; dressed in a dark robe, gathered round the waist by a sash or cord of the same colour, which was indigo; with bare legs and sandals; colour of skin a dark bronze, and altogether he was a fine make of a man. While he was speaking he was encompassed by beings in a semicircle. The first row was distinct, but there seemed to be a great concourse behind, all watching with great interest. He came to the front and bowing, said:—]

"Salaam! Salaam!" He then spake as follows: I find myself in a position that appears to be somewhat indescribable, as well as incomprehensible to myself. In all my life's experience, I am unaware of ever being the subject of what is to me as novel as it is strange and incomprehensible. It is true I had heard that some whom I knew and with whom I have been in contact, had been the subjects of very strange experiences; but I little thought that I myself would have to undergo the same, for I regarded these as—the term I think is—hallucinations? I am in a difficulty in my present position, for I cannot distinguish between myself and a form which appears to me as my other self. I presume it must be myself, and yet this strange experience of what appears to be a double self is the incomprehensible to me but, perchance I may attain a clearer view as the vision passes before me. But is it a vision? My idea of a vision heretofore has been that the "sights" presented to the beholder had no base in reality or actuality. But the strangeness of my present experience consists in this, that I have a consciousness in a form which I should say is not natural to me; and the question which I cannot solve is, how I came into this form, for that in which I have my present consciousness is so diverse from what I know to be my own form, that you will excuse me when I tell you of my difficulty in recognising this as my own real form. There is a power or a presence with me of which I am dimly conscious, and yet I know and feel that it is by the power proceeding from that August Presence, that I am enabled to experience a consciousness that it is I myself, and not another, and perchance the why and the wherefore of this strange experience may be known to me. Speaking as impelled by the power of that "Presence," I am here to give you a relation of that in which I did not participate, but of which I was an eye-witness, and I can only say that it was one of the most wonderful occurrences that has come within my range during the history of my life's experience.

Permit me to ask of you, with whom I am just awakening to the consciousness of communing, and whom I perceive

are not in the same conditions of life as myself, "Is it possible, and did you really know of the existence of that One, of whose experiences I am about to speak? Ofttimes we have had converse and communion with that one; and at times he spoke strangely, and dwelt upon what he called his "experiences," which were so diverse from any with which we were conversant. He would tell us of what he termed an earth, and he would expatiate upon the conditions and surroundings of those beings whom he declared lived upon that earth, but the recital was so strange that we could only regard what he spoke of as a dream, or it might be a flight of imagination. And yet he was not the only one who was carried away by such strange hallucinations, for there are many in our sphere who say that they can testify to the truth of such experiences.

We loved his sphere, for his out-breathings were of a very high and ennobling character, and, notwithstanding the—to us—strange declarations, the attraction was so strong that we were drawn to him with a love more than I find I am able to describe. But I am reminded that I must proceed with my narrative.

We had noticed something that was peculiar and unusual in him, and on one occasion just prior to what I am about to relate he spoke to us in regard to some change that he said he was quite conscious was nearly approaching. What a beautiful thing language is; and how strange that I should find myself using that which to me is a novelty of no mean order. He said thus:—"The time of my departure is at hand; I am going away from your midst, and as one among yourselves in this state of being, you will soon see me no more. I have told you, my dear friends, of earthly things and ye believed me not, and now I am about to enter upon another state and condition of life; and if ye believed not my testimony in regard to the earth, and its state and condition in the past, can you now receive my words that I am going whither you know not? I have but a faint conception of that which awaits me beyond the change that I am about to undergo; but I do know that a change is at hand." These intimations aroused within us a strange feeling, and I for one began to doubt my judgment on what I had looked upon as hallucinations.

WOMAN, THE COMING SAVIOUR.

So many untaught toilers, treading earth's weary sod,
What do they know of things—*what do they know of GOD?*
His Name they know—His Holy Name—alas! but to blaspheme;
And call on Him to witness sin—on HIM, the Pure Supreme!
But who has shown His beauty, His holiness, and truth,
His majesty, his perfect love, loving them from their youth.
He has been pictured to them as one with burning chains,
Tortures and fires unending, continuing their pains.
A Judge! a Fiend! a Tyrant! cruel and fierce, unkind,
Revengeful, furious, jealous, waiting awhile to bind
And thrust them down to torture, unceasingly—for, oh,
HELL'S FIRES are painted vividly. All, all are doomed below.
This is the God as shown them. Canst wonder if they all
Turn steadfastly away from HIM, and deeper, lower fall
Into the mire and blackness. How can they love or trust
A God so full of fury, who never will be just?
This is the God as taught them; and these His attributes.
And many of His followers treat these, His poor, as brutes
Who have no rights—no feelings, but only live for them
To hound, and drive, and harrow—these so-called Christian men.
But would the "Christ" now own them, did He appear again
In human form and visit the "busy haunts of men"?
Men who profess His doctrines; who say they follow Him!
Say, would Christ OWN THE CHRISTIANS! Is not their light too dim?

This God is pictured to them! O, who will show the "light"?
They'd grasp it, oh, so surely, could they but see aright
This God, all love and tenderness, all love and goodness; just
To the very weakest. Oh! tell them all to trust
His love and tender kindness. HE will NOT torture, ban,
Nor thrust them into darkness. He is not erring man,
But GOD! So full of beauty, and truth, and pity mild,
Stretching afar his loving arms to each and every child.
Show them THIS GOD!—oh, show them. They will not turn from Him!

There is NO HELL! Oh, tell them HELL'S blazing fires are dim,
QUENCHED with God's love and pity—His purity and truth—
His perfect, endless beauty. They'll love THIS God from youth.
Picture Him as their FATHER waiting to give them rest,
As just, and not a tyrant. So shall thy work be blest.
Teach women their importance, their right and proper place.
O rouse them from their apathy—the bearers of the race!
Not men, but WOMEN chosen (who should be meek, yet brave)
To bear, and rear, and shield, instruct, and so to bless and save
The "coming race" from darkness, which now has spread around.
Show them that WOMAN, always, should stand on HIGHEST ground.
The place that God first gave her, a help, and not a slave.
'Tis WOMEN who must SAVE THE WORLD! So courage, and be brave.

Tell them that God will bless them. He never will destroy
One atom He's created; but sift out the alloy;
Refine the gold inherent in every human soul;
Amalgamate, when purified, into the perfect WHOLE!

VOICES FROM THE PEOPLE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided].

MEDIUMSHIP AND SELF-HYPNOTISM.

DEAR SIR,—Many of our friends would esteem it a favour if you would allow the subject of self-hypnotism to be discussed in *The Two Worlds*. This appears to be a subject upon which mediums would be most likely to enlighten us. Will any of our mediums, or some one competent, kindly answer the following questions, and give any other useful information upon the subject? (1) Is it possible for mediums to distinguish between self-hypnotism and spirit-control? (2) Is there a possibility of mediums, especially young mediums, mistaking self-hypnotism for control? (3) Is it possible for an observer to distinguish? (4) Would you consider the frequent repetition of platitudes indicative of self-hypnotism? The above may lead up to an interesting and instructive discussion.—Yours respectfully,

THOMAS STUBBS.

TRANSFIGURATION OR MATERIALISATION—WHICH?

SIR,—A circle has been formed at the house of Mr. Wright, of 78, Andover Street, in this city (the vice-president of the Sheffield Centre Spiritualist Alliance Society), and, on October 24, some remarkable phenomena occurred. Mrs. Richardson, after the circle had been sitting for a short time, asked if any one could see anything in front of her. The aura surrounding her was noticed to be very bright, and, at the request of the spirit friends, the light was slightly lowered. The form of a negro then materialised directly in front of Mrs. Richardson. That lady seemed to have departed from the circle, and her place taken by a negro. His face, and, in fact, every feature, were plainly perceptible, and, one of the sitters, being anxious to have some direct evidence, put his hands upon the face of the form, and he is able to testify that he could feel a roughness of the skin, which is generally so manifest with our negro brethren. After this manifestation we also saw the form of a copper-coloured friend who had passed into the higher life. Mrs. Wright, who is one of the sitters and whose address is as above stated, will be pleased to answer any inquiries with reference to these manifestations.—Yours obediently,

ONE OF THE SITTERS.

Sheffield, October 30, 1893.

RE THE PROPOSED SYMBOL.

DEAR SIR,—I beg to suggest, as the design already sent in does not appear to meet with general approval, that a good servicable emblem might be made of the enclosed specimen, viz., the square, the circle, and P.S. for Progressive Spiritualist. "Act on the square" is a good motto, and placed diamond shape it practically forms a double triangle, the upper half symbolising the ascent of the human, and the lower half the descent of the divine. The circle gives the same symbol as the serpent—eternity, immortality, without beginning or end, and relieves us of the taunt of copying the Theosophists, as also from the objections of orthodox persons who have identified the serpent with Satan. The circle might be taken to represent the letter O and then we should have the "Order of Progressive Spiritualists." The O or oval symbol representing the door of life, the square enclosing the cross portraying the sacred four is a true emblem of life—Life divine and eternal, as students of ancient symbolism understand. The letter S again originates from and gives us the serpent form, thus altogether this modest little design ought to be readily adopted by all Spiritualists, for is not "progress" our watchword? The double triangle, with the circle in the centre, would have done perhaps as well, but it is already used by Freemasons, and therefore it would be better for us to have an original and unique design. This above should not be as costly as the one already proposed; it could be worn as a badge, scarf-pin, or watch-chain pendant, or on a bar-brooch.—Yours, in truth and progress,

ALEXANDER.

NOT CANDIDATES FOR THE MADHOUSE.

DEAR SIR,—The above subject is a very interesting one for me, and I am glad that your last week's correspondent has raised the discussion. For fifteen years prior to my knowledge of Spiritualism my wife had suffered untold agonies through an affection of the head. Many doctors and eminent institutions had done their best for her, but all without avail. For the last two years before the time I mention I have had some of the most severe experiences in my life, having had to suffer martyrdom almost when the severity of the attacks overcame my wife, and she was thrown into those conditions usually ascribed to candidates for the madhouse. These experiences were generally in the nighttime, when other help was not at hand. It was some months after we began our investigating the merits of Spiritualism before we found relief. Immediately we began to sit for my wife's abnormal development, and the power of spirit made itself intelligently known, that moment my wife's release from these attacks was assured; instead of the wild, frenzied, garbled utterances that I had been accustomed to in her abnormal conditions, came forth the sweet message of a positive life beyond the tomb, giving me incontrovertible evidence that those we had known on earth were capable of returning and manifesting their presence to their loved ones. Other members of our family connections have wended their way to the asylum and passed on there, who, if but given the conditions of intelligent spirit control might have been useful ornaments in society to-day. Had I known in time I might have prevented such a sad end. It is time this subject was dealt with in a more public manner than it is at present. Our asylums are being enlarged, and many are being taught that Spiritualism is the cause, when, if our knowledge were only in possession of the people, the inmates of these homes would largely decrease, instead of the opposite being the case.—Yours fraternally,

WM. STANSFIELD.

Hanging Heaton, Dewsbury.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning, many inquirers being present, and the conditions favourable, Mr. Long gave some clairvoyant descriptions, all recognised. Some remarks by a control caused some lively questioning till closing time. Evening, to a good audience, two addresses were delivered on "Prayer." Mr. Dale spoke purely on the material aspect of prayer, and ridiculed the prevailing idea that the God of the Universe, who is so frequently appealed to, interests Himself in the trifling needs of such puny atoms of that Universe as we are. Mr. Long showed that true prayer was not voicing the needs for temporal things, but the soul's need finding expression; the needs being discovered by the development and exercise of the spiritual powers within man.

FOREST HILL, 23, Devonshire Road.—Mr. Elphick gave a reading and Mr. F. Vaughan lectured on "The various conditions of 'Spiritualism,'" particularly throwing stress upon the necessity of Spiritualists who attend circles helping the undeveloped ones to rise to a higher state by sympathy with them, and offering up prayers to the Father of all for assistance.—J. B.

LOWER EDMONTON, 38, Eastbornia Terrace, Town Road.—Mrs. Spring gave clairvoyance with remarkable good results, everything being recognised. Collected 10s.—A. W.

MARYLEBONE, Spiritual Hall, 86, High Street.—We were again privileged to have a solo from Miss F. Morse, who charmed the audience with her sweet rendering of "Angel Land." Mrs. Treadwell related some of her many deeply interesting experiences in Spiritualism. She disclaimed any pretensions to be a public speaker, but the plain, straightforward and earnest manner in which she related many striking proofs of the reality of spirit-return afforded much satisfaction and pleasure to a good audience. Her experience of over twenty years as a trance and clairvoyant medium has served to deepen the reverence with which she regards the truths that she has laboured so hard and with such great success to disseminate.—L. H. R.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Good meeting. Many strangers present. Mr. Bradley's guides delivered a powerful spiritual discourse upon "Spiritualism: What is it?" showing how it allows man freedom of thought, in contrast to the old dogmatic teaching of the Church.

STRATFORD, Workman's Hall, West Ham Lane.—The committee beg to announce that a Social Tea Meeting, followed by a musical entertainment, will be held at the Hall, on Monday, Nov. 27th, at 6-30 p.m. Tickets, 9d. each; entertainment only, 6d. Friends are earnestly requested to render all the support they can, as we intend to devote the profits to the funds of West Ham Hospital. Tickets can be obtained from any of the members, or of J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, Essex.

WALTHAMSTOW, Hoe Street, 18, Clarendon Road.—Mr. Ronald Brailey's guides discoursed on "Let there be light," showing the necessity of more light—the light of truth—which would banish the confusion of religious differences. Miss Harris, of Clapton, also gave some kindly advice spiritually. Several clairvoyant tests convinced those present of the reality of spirit return.

A SOCIETY PROPOSED FOR WOOD GREEN.—Mr. A. G. Dalley, of Alexandra Terrace, Station Road, Wood Green, wishes that those Spiritualists who are interested and will co-operate to form a society, will kindly communicate with him. He will be happy to do his best, and thinks by combined effort there are sufficient friends to make Spiritualism a power for good in Wood Green. He is a trance and automatic writing medium, and at one time fought for Christianity as a Primitive Methodist, so now he will fight for Spiritualism, and trusts that Spiritualists and enquirers will rally round and help to start up a cause in Bruce Grove, Tottenham, or some other central place.

IMPORTANT NOTICE.—Extension of the work in South London. A conference at 311, Camberwell New Road, on Nov. 19, at 3 p.m., to consider the best means to advance the cause in South London. Individual Spiritualists, delegates and representatives from societies are heartily invited. Tea at 5-30, tickets 6d. By special request, at 7 p.m., "Douglas" will narrate his "Experiences in a haunted house; or, a conflict with evil spirits."—C. M. Payne, sec.

MARYLEBONE, 86, High Street.—5, Dr. J. Watmore, at 7 p.m., "Progressive Spiritualism." 12, at 11 a.m., Mr. E. W. Wallis, "The Onward March of Man," at 7 p.m., "The distinctive features of Spiritualism." 19, Dr. W. T. Reynolds.

SUN COFFEE HOUSE, Corner of Caledonian Road and Winchester Street.—Tuesday, at 6-45 p.m., "Spiritualism and Theosophy," introduced by Mr. King.

THE opening soirée of Mr. J. J. Morse's new enterprise, "Morse's Library, Reading Rooms, and Spiritualists' Headquarters," was held on Wednesday evening, 25th ult., at 26, Osnaburgh Street, Regent's Park, London, N.W. The inclement weather had its effect upon the attendance, but there was a fair gathering of friends interested in the new venture. In a few well-chosen remarks, characterised by that *bonhomie* we have learned to associate with him, Mr. Morse referred to the want of such an undertaking as he had started. Spiritualists in the Metropolis needed some agency to bring them into closer contact—some institution of a harmonious, hearty, and home-like character, where they might meet those like-minded with themselves and keep in touch with the movement as reflected in its literature, periodical and permanent. In his concluding observations, Mr. Morse alluded to prospective arrangements, and those present were gratified to hear of the approaching visit of the Editor of *The Two Worlds*, who, it was announced, would be present on the 14th inst. We have since learned that among other arrangements Miss Rowan Vincent (who was present) will read a paper, and Mr. Morse will conduct a chamber séance; so that the symposia of the members promise well. We trust that now the *vis inertia* is overcome, the new undertaking will be kept moving without difficulty, and grow like the proverbial snowball. We must not omit to mention that the evening was rendered the more enjoyable by a pianoforte solo by Miss Hunt, songs by Miss Morse and Mr. Leigh, and a humorous reading by the genial host.

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Open sessions, conducted by Mr. J. Jones. Recitations by Miss Maslin, Miss E. Jones, Miss A. Jones, Miss A. Whitlan, and Miss F. Brown. Marching and calisthenics well gone through. Evening consisted of songs and choruses. Musical readings and recitations given by the Lyceumists.—G. L.

COLLYHURST, Psychological Hall.—Miss Thwaite, of Royton; good discourses by controls, followed with good clairvoyance. Our esteemed friend and co-worker, Mr. Horrocks, gave excellent readings, well satisfying the audience with his elocutionary powers. Both services were interspersed with glees, solos, and duets, capably rendered. Songs by Mr. Parkinson and H. Boyden, duet by Mrs. Boyden and Miss Emmott, also chorus by the choir call for special attention, being much appreciated. Miss Rotherham accompanied with her usual ability. Lyceum: Moderate attendance. Recitations by Frank Wilson and Ada Garner. Subject in River group, "The Manifestation of God." Discussion class, chairman, Mr. Crutchley, interesting paper by Mr. McMurry, on "The Personality of Man," continued next Sunday. Disorder during the marching. A little more firmness would be very serviceable sometimes.

HULME, Corner of Junction Street.—Sunday: We held our first Lyceum, and went through our exercises very well. Mr. Pearson kindly came to help us. Present, 42 all day. At 6-30, first public circle, conducted by Mr. W. Lamb. Mrs. Hulme gave a good test. Good number present. Very good circle all through. Monday, Madame Henry gave very good clairvoyance and psychometry. Nov. 6, Mrs. Hulme, Collyhurst, psychometrist and clairvoyant.

MANCHESTER DEBATING SOCIETY.—Mrs. Wallis's replies to questions of an interesting nature were much appreciated by a large audience, and a pleasant evening was spent. The last question dealt with led up to the subject of Mr. J. B. Tetlow's paper next Tuesday, which should arouse considerable discussion, viz., "A School of the Prophets." On Nov. 14, Mr. Leonard Hall is expected at Corbridge's Café, Lever St., off Piccadilly, at 8 prompt.

OPENSHAW, Granville Hall.—Evening, Mr. Crutchley spoke well on "The Science of Spiritualism." Mr. Haggett spoke well on "Spiritualism supplies all that is good." It was a pleasure to listen to such addresses, and hope to hear them again. Mr. Crutchley conducted a large after-circle, about 90 present. Mrs. Howard's guides gave a grand invocation. A good test was given by Mr. Reed, junior, admitted correct. Mr. Moxon's guides magnetised, and also gave a short address.

PENDLETON, Hall of Progress.—Miss Patefield's guides discoursed on "What shall I do to inherit eternal life?" Theologians build their hopes on another man. The clergy say, "Believe and thou shalt inherit eternal life," but we say, "Stretch forth the hand of friendship and fellowship, and try to make thy home and everyone else happy." Evening, "Do the dead return?" The clergy say "No." Spirit guidance ended with the prophets. The Materialists say when the body is gone all is over; but the Spiritualists say that the so-called dead can and do return. This lady quite excelled herself, keeping the audience spell-bound. Her clairvoyance was excellent. 5, Mr. E. W. Wallis. Mr. R. A. Brown is down for Oldham Temple and for us well on the 26th. Ours is right, Mr. Brown verified it a few weeks ago.

MANCHESTER, Pendleton, Cobden Street.—A tea party at 5 p.m. prompt, and a grand concert on Saturday, Nov. 4. Master Tim Galloway will sing his popular comic songs. Tea and concert 9d.; children under 12, 6d.; concert only, 3d. Nov. 5: Mr. E. W. Wallis, at 2-45, "Is the Atonement doctrine true?" 6-30, Questions answered.

PLATFORM RECORD.

Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ACCINGTON, Bridge Street.—An excellent day with Mr. W. Edwards, of Blackburn. Addresses and psychometry all equally good. Crowded at night. Spiritualism is creating great attention here. Collections good; real happy times.—C.

ASHTON.—Mrs. Frank Taylor's controls discoursed on "Man in his present condition, and future spiritual development," and "Thou shalt love the Lord thy God with all thy heart and with all thy might." Followed by clairvoyance.—J. H. M.

ATTERCLIFFE.—Mr. W. E. Inman's guides dealt with questions from the audience in their usual manner. Clairvoyance and psychometry exceeding accurate.

BACUP.—Our new room was well filled. Mrs. Hyde, of Manchester, and her guides doing good work, which she seems to take a delight in. Her winning ways help her to draw the sympathy of the audience, which leads to her success on the platform and in speaking. Psychometry and clairvoyance. Evening: Mrs. Hyde was engaged from 6-30 to 8-30 with decided success before three or four hundred people. We are making very rapid progress at Bacup. Hoping to still continue in this grand and noble work.—Z. B.

BIRKENHEAD, 8, Allerton Road, Higher Tranmere.—Several tests were given by Mrs. Walker on Thursday. Twelve guests were present. Mrs. Ashton Bingham recited, and read the lines on the hands of two gentlemen, which they acknowledged to be correct. On Tuesday evening, before circle, Mrs. Bingham called the name of a gentleman, described the spirit of his brother, gave his name and how he died; also gave the name of Mary Scot to a lady present. She has since told Mrs. Walker that on her return home she was told that Mary Scot was the successful competitor in a middle competition at which she also had been a candidate.

BIRMINGHAM, Masonic Hall, New Street.—In consequence of Mr. Findlay's indisposition, Mrs. Smyth, at 11 a.m., spoke on "The Open Way." At 6-30 p.m., Mr. Geo. Tubbs delivered an eloquent lecture on "The Unity of Life." Friday next, at 8 o'clock, a special meeting will be held at 5, Dr. Johnson Passage, for the purpose of forming a Psychological Debating Society. Friends interested, please attend.

BLACKBURN, Northgate. Mrs. Russell delivered addresses,

followed by good clairvoyance. During the evening she referred in feeling terms to the transition of Mrs. Minshall, wife of our vice-president. Special solos, "Weep not for me," and "Forgive, Blest Shade," were sung by Misses Stephenson and Coupe and Mr. C. Hastings. At the close of the service the "Dead March in Saul" was rendered by the organist, Miss Sheppard, as a tribute of respect. The whole of the crowded audience remaining quietly seated until the last note ceased.

BLACKPOOL. Liberal Club, Church Street.—Mr. Dudley, owing to business arrangements, could not come. I think when speakers book dates they ought to attend to them, or give reasonable notice of their inability. We secured an able substitute in Mr. Lawton, of Blackburn. Subjects, "What religion shall I choose?" and questions from the audience. Mr. Lawton gave entire satisfaction, and we should like to have him again.—W. H.

BOLTON. Bradford Street.—Mr. J. B. Tetlow is an excellent speaker and wonderful psychometrist, and this he demonstrated to a remarkable degree. He discoursed on "Where are We?" and "Spiritualism: A Stepping-stone." The hall was filled in the evening. His psychometry was voted perfectly correct in the large number of delineations he gave. Mr. Tetlow has left a good reputation behind him, and can feel assured of a good congregation on his next visit.—B. T.

BRADFORD. Boynton Street.—Mrs. Hunt and her inspirers gave two addresses, "Who are they arrayed in white?" and "Go and do likewise," to the entire satisfaction of a very good audience. Clairvoyance good and fully recognised.—W. C.

BRADFORD. Lower Temperance Hall, Leeds Road.—Saturday last, a successful tea and entertainment. We are truly thankful to Mr. J. Armitage (chairman) and other friends for their help. 29: Mr. Oliffe gave powerful addresses to large and intelligent audiences. Clairvoyance by Mrs. Mason. Nov. 5: Mrs. Ramsden. We shall be pleased to receive dates and terms for 1894 from local mediums.—George Gill, sec., 31, Whetley Hill, Bradford.

BRADFORD. 448, Manchester Road.—Mr. Marshall delivered powerful addresses on "How to make Spiritualism a more practical religion," and "What Spiritualism is doing for humanity." Good congregations. Very good clairvoyance by Mrs. Marshall.

BRIGHTON. Out of door work on the "level." Sunday, October 29: The Fates smiled on our small band of seed sowers, sending a brilliant day. We spoke to a most attentive company for about an hour. Sold the penny pamphlets on "Spiritualism," then went in among Secularists, Luxites, Socialists, and Christians, with bundles of the gospel of Spiritualism, by friend Rutherford, scattering broadcast the splendid *Two Worlds* tracts, all of which were gladly received with a few exceptions. Questions were proposed, but none responded. We wait to know what the harvest will be.—B. H.

BURNLEY. Guy Street.—Mr. Taylor gave some very good clairvoyant and psychometric tests to a good and well pleased audience.

BURNLEY. Hammerton Street.—Mr. J. J. Morse speaker. Subjects: "Spirits in Prison" and "The Life of Labour and the Labour of Life." Each discourse was given with his usual ability. Very fine at night on the labour questions of the day.—W. Mason.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave good discourses from subjects from hymns sung. "My beautiful home" was given with great force, which kept the audience spellbound. Clairvoyance and psychometry at close.

BURNLEY. Robinson Street.—Mrs. Stansfield, of Oldham, addressed us. Afternoon: "Does prayer save the soul?" Evening: "Spiritualism and the Bible." Each furnished ample food for thought to many orthodox friends who were present. In the evening the hall was full, and at the after circle a large number of strangers were present. Good clairvoyance given at each service. Fully recognised.—T. W.

BURY.—A good day with Miss McCreadie. Her spirit guide gave her "Experience in Spirit Land" and a general "Defence of Spiritualism." Very striking psychometry and a few cases of clairvoyance; but psychometry is evidently Miss McCreadie's strong point.—A. N.

CARDIFF.—Oct. 29: Service conducted by Mr. C. H. Helps, who gave an interesting "maiden" address upon "The Beliefs of Spiritualists." Good audience.—E. A.

DARWEN.—Mr. Swindlehurst discoursed on "Man the Redeemer." Listened to with much interest. Clairvoyant descriptions by a local medium. Evening: Questions from the audience were well answered, followed by clairvoyance. Nov. 4, a good potato pie supper at 5 p.m. and concert by some of the best talent in the town. Tickets 9d. Concert only 6d.

DEWSBURY.—Mr. Hargreaves delivered inspirational addresses with his usual ability on "Does Spiritualism prove immortality?" Mrs. Hargreaves related remarkable clairvoyant incidents and gave several descriptions, mostly recognised.—J. E. A.

FELLING. Hall of Progress.—22: Mr. J. Clare's subject "Seership, ancient and modern," was handled in a very scientific masterly style, highly applauded. 29: Mr. Joseph Stephenson ably defined "Inspiration," and gave great satisfaction. Respectable audiences. Nov. 5: Mr. W. H. Robinson. "What do Spiritualists mean by the term Inspiration?" 12: Mr. W. Westgarth.—J. Dobson.

FORESHILL.—Oct. 22: Mrs. Barr on "Commune with thine own heart and be still," was listened to attentively by a large audience. A circle was held, and through Mrs. Barr many friends manifested and talked to the loved ones left behind. 29: Miss Carpenter, of Coventry, was with us, and another very interesting meeting was held. Strangers are still coming.—O. Wilkinson.

HALIFAX.—Mr. Campion was compelled to disappoint us, but our esteemed local friends, Mrs. Hindle and Mr. W. Hudson, succeeded in helping us out of the difficulty. Our chairman read as a lesson, "Is God a failure?" from *The Two Worlds*; the guides of Mrs. Hindle taking up the same subject in an eloquent manner. Mr. Hudson afterwards gave a few very striking clairvoyant descriptions.—F. A. M.

HEYWOOD. Society of Spiritualists.—One of our favourites, Mrs. Crossley, of Halifax, addressed good audiences on, "Is Spiritualism in accordance with the Bible?" and "If man dies shall he live again?" and gave clairvoyance. She consented to give her service for Saturday entertainment. Now we have opened our new Temple for Saturday entertainments, I feel our mediums will think it pleasure to give two or three nights during the winter season when asked.—J. F., C. S.

HOLLINWOOD.—24: Miss McCreadie conducted our circle, and gave some very good psychometry and clairvoyance; much appreciated. 29: Mr. Gibson gave two addresses, "Sympathy" and "The World's Desire." Both treated in a masterly manner. Master Gibson gave clairvoyance.

HULL. Friendly Societies' Hall, Albion Street.—An interesting and instructive address by the guides of Mr. Bolton, a local trance medium. Subject, "Spiritualism, Materialistic Truth."

HUNSLLET. Institute.—Mr. Wood, from Batley, gave good discourses on "Natural and Spiritual Life," and "My Heavenly Home;" also good psychometry.

HYDE. Grammar School, Edna Street.—Mrs. Stair gave splendid discourses on "Spiritualism: What is it?" and "Religion: What is it?" listened to with very great interest. Expressions of pleasure from members of other churches. Splendid impromptu poems on "Benevolence" and "The Heroes of the Past." We thank all mediums who have replied to our invitations for dates.

LEEDS. Progressive Hall.—A good day with Mr. Lund's guides, who gave great satisfaction. Monday: Mr. Essam gave clairvoyance and psychometry to good and intelligent audiences, with great satisfaction.—C. L.

MACCLESFIELD.—Oct. 22: Mr. W. H. Rooke's addresses on "Spiritualism—Religious, Rational, and Scientific," were delivered in an efficient manner. 29: Mr. W. Johnson dealt in the afternoon on "The necessity of every one having an object in life," illustrating his remarks so as to suit the younger portion. Evening, two questions from the audience were answered with his usual force and ability.—W. P.

NEWPORT (MON.). Portland Street.—Oct. 23: We held our second tea, and Mrs. James M. Smith gave an evening of clairvoyance and psychometry. 29: A trance address by Mr. F. T. Hodson's guides, on "The Great War in Heaven: Is it true?" Crowded audience. Clairvoyance and psychometry.—W. H. J.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides on "What must I do to be saved."

NORTH SHIELDS.—Mr. Lashbrooke, of Newcastle, gave a soul-stirring address on "The sacred presence or the knowledge of the ever living," to a larger audience than his previous address. Nov. 5, Mr. T. Ashton, of Newcastle, on "Our detractors and our duty." 12th, Mrs. Yeeles, clairvoyant and test medium. The officers wish to call the attention of Spiritualists and members to a sale of work in aid of the funds on December 13 and 14.—J. J. G.

NOTTINGHAM. Masonic Hall.—Mrs. Green gave spiritual addresses which were much appreciated apparently by every one. Her clairvoyant descriptions in the morning were all recognised. Two or three were of an exceptionally striking nature and made a considerable impression. About four descriptions were recognised at night. The hall was packed, and the conditions were anything but favourable for successful delineations. Friends will greatly oblige the committee and will help to make the services more enjoyable and beneficial if they will always help the chairman to maintain order, a proper attitude on the part of strangers, who, in some instances, seem to forget ordinary manners. Miss Carson sang very sweetly.—J. F. H.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis gave addresses on "The Soul-side of Men and Things," and "Who shall roll away the stone? or, the world awakening." Both of which gave every satisfaction. At a séance on Saturday evening Mr. Wallis gave some very good psychometrical delineations.—R. E.

NELSON. Bradley Fold.—The guides of Mrs. Beardshall gave splendid discourses on "The Spirit says, Come," and "Why seek ye the living among the dead?" and very successful clairvoyance to good and well-pleased audiences.—D. H. B.

NOTTINGHAM. Morley Hall.—We listened with pleasure to the eloquent address by the representative of Buddhism at the Parliament of Religions in Chicago, read from *The Progressive Thinker*, sent by Mr. Yates. Truly there is a lesson for us. Mrs. Barnes's controls, on "The relation of Spiritualism to other religions," claimed that the fundamental truths of Spiritualism were the bases of all religious systems. They pointed out the more humane and liberal views which were preached from the pulpit to-day as the result of the modern movement.—J. W. B.

OLDHAM. Bartlam Place.—Mr. J. W. Sutcliffe showed that phrenology, palmistry, and astrology tabulated the same facts as psychometry in regard to the general character of a person. Evening subject, "Beware of Spiritualism." Mr. Sutcliffe dealt principally with the old stock arguments of opponents. A good lecture and to the point.—C. Shaw.

OLDHAM. Temple.—Excellent day. Miss Janet Nisbett's solos were highly appreciated. Mr. John Todd gave satisfaction with his violin. Mr. L. Smith, piano solo and accompanist. At 6-30, Miss Walker's subject was "Does death end all?" Her clairvoyant descriptions were marvellous; in three cases she gave Christian and surname perfectly accurate. 5th: Mrs. Craven, speaker. P.S.A. at 8. Mrs. Mansley, soloist; Mr. J. C. Crowley, cornetist; T. Randle, accompanist. Short address by Mrs. Craven.

PRESTON.—Mrs. J. O. Lamb's excellent addresses on "Peace on earth and goodwill to men" and "The unseen world" gave great satisfaction. Her clairvoyance and psychometry were excellent, and great interest was manifested by large audiences. On Oct. 22nd, Mr. Lomax, under control, closed the service with prayer in the Chinese language, which was recognised by a gentleman present. Mr. Lomax says this is the sixth time it has been verified.—F. Ogle.

RAWENSTALL.—Good addresses by Miss Gartside were deserving of better audiences. Saturday evening next a surprise party and social entertainment. Admission: adults, 6d.; children, 3d. All are welcome.

ROCHDALE. Penn Street.—Miss Cotterill was very good, both in speaking and clairvoyance. Full room at night. Her controls were very successful indeed.

ROXTON.—Mrs. Horrocks' addresses on "Immortality" and 1st verse of the 147th hymn, to good audiences, were listened to with rapt attention. Clairvoyant and psychometrical delineations exceptionally good.

SHEFFIELD. Hollis Hall, Bridge Street.—Oct. 22 and 23: Fair audiences. Mr. W. E. Inman dealt with subjects from the audience, and at night made the assertion that "Spiritualism did not prove the immortality of the soul," and challenged any one to prove the contrary.

This challenge has been accepted by Mr. Thomas Hughes, Grimesthorpe, and arrangements for the debate will be made. 29: First visit of Mrs. H. E. Taylor, of Old Whittington. Subjects from the audience were dealt with. Some clairvoyance was given.—A. Matheson.

SOUTH SHIELDS. 16, Cambridge Street.—Oct. 24: Mr. Bell gave a good address, and a local medium gave very good clairvoyant delineations to a good audience. Oct. 29: Mr. Wright gave a reading on "What Spiritualism teaches us," and a short address. Moderate audience.—R. M.

SOWERBY BRIDGE.—Mr. Brown delivered an eloquent address on "Woman: Her Position in Society," and by conclusive arguments showed she ought to have equal privileges with man in social, political, and religious matters. She had shown herself quite equal, and in many cases superior, to man, and therefore ought to be allowed an equal share.

STOCKPORT.—Mr. Birch spoke on "Satan Lost, Hell Deserted," and "Man Saved by Experience." These results were shown to have been achieved by spreading abroad advanced spiritual thought and facts. Evening: The truth as we know it was ably defended against attacks of traducers. The crowded meeting kept creditable order and attention, and we are cultivating this desirable state of things. Progress is rapidly being made here, Lyceum included.—T. E.

WAKEFIELD. Baker's Yard.—Mr. Ogram gave good addresses to good audiences on "God so loved the world." We hope he will not be long before he comes again.—J. D.

WAKEFIELD. Barstow Square.—A grand day with Mrs. Levitt's guides to full audiences. Addresses, clairvoyance, and psychometry, all excellent. We still move forward, ten joined membership on Sunday.—G. M.

WALSALL. Central Hall.—Mrs. Groom gave a very instructive lecture to an appreciative audience on "Spiritualism, its benefit to this life and the life hereafter." Many strangers present. Clairvoyant descriptions were all recognised.

WISBECH. Public Hall.—Mr. Ward's address to a large and attentive audience on "The Battles of Life" was very entertaining and instructive. Clairvoyance very good, all descriptions being recognised.

RECEIVED LATE.—Birmingham, Oozells Street: Mr. Melton, after a reading from "Hell Disestablished," discoursed ably on the same theme, and by a series of word pictures held the attention of the audience. Mr. Rudder ably presided; room packed.—Normanton: Mrs. Griffin's guides gave good addresses. Our first spiritual naming was very interesting. One infant was named Opal; another, a born medium, was called Crystal; a third was named Prince, and appropriate address given. Many strangers enquiring.

THE CHILDREN'S PROGRESSIVE LYCEUM.

DEWSBURY.—Session impressively conducted as a memorial one, owing to the passing on to the children's home in the summer land of one of our scholars, Harry Boothman, after a short illness. His pleasant face will be missed from our midst. Mr. J. Kitson offered an appropriate invocation, suitable recitations being said. Marching and callisthenics fairly good. Liberty group discussed "Immortality." The young scholars instructed by Misses Sands and Gledhill.—J. E. A.

HOLLINWOOD.—A fair attendance of scholars. Marching and callisthenics very creditable. Recitations by E. Louise and Lily Fielding, C. Hilton, H. and E. Dunkerley, H. Stott, E. George, R. Booth, and J. Murray.

NOTTINGHAM. Morley Hall.—A pleasant session was marred by the want of music. One or two members did their best. Marching without music is not inspiring, and perhaps less so with only a little. Mr. Stubbs read a thought provoking paper on natural law. 5: Liberty Group will have the address of the Hindoo representative at Chicago. 12: Mr. Burrell will re-open the question of "Spirit Control versus Self-Hypnosis. Which?"—J. W. B.

TYNE DOCK.—Anniversary Services. Afternoon very excellent recitations given by the scholars in very good style. Grand singing from the "Spiritual Songster," which, both for words and music seems the best extant. Mr. Jas. Clare gave a short and interesting address on Lyceum work. Evening: Room crowded. Some could not gain admittance. The recitations and dialogues and excellent singing again gave satisfaction. Also the stirring address from Mr. Clare on "The duties of training up children in the principles of true religion instead of dogmas and creeds." We hope the good impressions made will result in increased attendances and enthusiasm. We look to the young for carrying on the movement in future years, and if all societies had Lyceums Spiritualism would benefit largely. Friends, be up and doing. We have toiled in getting up this anniversary and we have our reward. Services continued Nov. 5, at 2-30 and 6 p.m.—J. G.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR NOVEMBER, 1893.

ATTERCLIFFE.—5, Mr. W. Fielding; 12, Miss E. E. Wheeldon; 19, First Anniversary, Mr. J. Armitage; 26, Mr. W. E. Inman.
BIRMINGHAM. Masonic Hall.—5, Mrs. Groom; 12, Lieut.-General Phelps; 19, Mr. Simpson; 26, Mrs. Green.
BRADFORD. 448, Manchester Road.—5, Miss Crowther; 12, Mrs. Ramsden; 19, Mr. Hilton and Miss Marsden; 26, Mr. Todd and Mrs. Webster.
BRADFORD. Harker Street, Bowling.—5, Mr. Firth; 12, Mrs. Stretton; 19, Mrs. Ormerod and Mrs. Wooley; 26, Mr. Bedford.
CARDIFF.—5, Mr. J. B. Chadwick; 12, Mrs. Green; 26, Miss McCreadie.
HYDE.—5, Mr. Buckley; 12, Wm. Wallace, the pioneer medium; 19, Mr. Rooke; 26, Mr. Sutcliffe.
HUDDERSFIELD. Brook Street.—5, Mr. Hepworth; 12, Mr. Tetlow; 19, Mrs. Stansfield; 26, Mrs. Wallis.
LEEDS. Psychological Hall.—3, Mrs. Wade; 6, Mrs. Beanland; 12, Mr. Johnson; 13, Mr. Newton; 19 and 20, Mrs. Beanland; 26, Miss Pickles; 27, Mrs. Wilkinson.
OPENSRAW. Granville Hall.—5, Mr. J. Kay, on "Miracles and the Resurrection"; 12, Mrs. Griffin; 19, Mr. and Mrs. Pearson; 26, Mr. Peter Lee.
ROYTON.—5, Mrs. Crossley; 12, Miss Gartaide; 19, Mr. Kitson; 26, Mrs. Berry.

SLAITHWAITE.—5, Mr. Johnson; 12, Mr. Macdonald; 19, Miss Patefield; 26, Mrs. Crossley.

WINDHILL.—5, Mrs. Clough; 12, Mrs. Dennins; 19, Mrs. Wrighton; 26, Mrs. Flemings.

BATLEY.—Nov. 11, tea and social evening. Sunday, 12, anniversary. Mrs. Beardshall, of Bradford, speaker. All are welcome.—T. G.
BATLEY CARR.—Lyceum. November 4: Annual tea at 5 p.m. The entertainment, at 7-30, will consist of songs, solos, recitations, and a dialogue, "Who would be a Bachelor?" Tickets of the officers and at the door, 6d. and 4d.; entertainment only, 2d. Friends, come in great numbers and help us.—A. Kitson.

BRADFORD. Boynton Street.—Saturday, November 4, a ham tea at 4-30. Tickets, 8d. and 6d. Entertainment at 7, 3d.

BRADFORD. Harker Street, Bowling.—Annual meat tea, Saturday, Nov. 4, at 4-30; 9d., children 4d. After tea, Mr. Moulson. All are cordially invited.

BRADFORD.—IMPORTANT TO SPIRITUALISTS.—The Central Association, Milton Rooms, will open new premises at 32, Rebecca Street, off City Road, early in November. They ask for co-operation and support. The room is being ventilated, painted, and renovated, and we feel that our usefulness will be considerably increased in a place that we can use regularly. As we shall be put to a great expense it has been thought advisable to open a fund for furnishing. Any donation, however small, will be thankfully received and acknowledged by C. H. Holmes (treasurer), 35, Atlas Street, Manningham, Bradford.

BRISTOL.—Miss Ley, 166, White Ladies' Road, Clifton, would be pleased to meet with persons interested in Spiritualism.

CLECKHEATON. Walker Street, Northgate.—Nov. 16: Mr. W. Galley at 7-30, "Is man immortal?" Collection.

CORRESPONDENTS please note that after Oct. 24, Mr. Jas. F. Hewes's address will be 10, Forest Grove, Colville Street, Nottingham.

DARWEN.—November 5, Mr. J. J. Morse, of London. Afternoon, "Rescued by the spirits." Evening, "Woman in the world to come."

ENQUIRER would like to hear of a private circle in Weaste, Pendleton, or Salford. Address G., care of Editor T. W.

F. T. would like to know if there are any Spiritualists in Ventnor, Isle of Wight.—Address, c/o Editor.

HALIFAX.—Saturday, November 4, a grand tea party and entertainment, for the benefit of the new church. Mr. F. Hepworth, the prize humorist and comic vocalist, will appear in his latest successes. Adults 9d., children under 12, 6d.; entertainment only, 4d. and 2d.—F. A. M.

HYDE. Grammar School, Edna Street.—12, Wm. Wallace, the pioneer medium, at 2-30 and 6-30 p.m.

LEEDS. Progressive Hall.—Nov. 13, tea at 4-30, entertainment at 7-45, by the Progressive White Star Juvenile Minstrels, of 24 talented boys and girls, conducted by W. Wilkinson. Collection taken at the door. Tea tickets, 6d. and 3d.

LEEDS. Psychological Hall.—Special announcement. Monday, Nov. 6, at 7-30, Mrs. Beanland will give a service for the benefit of Children's Relief Fund. Clairvoyance and psychometry. Friends, turn up in large numbers.

LIVERPOOL. Daulby Hall.—Nov. 19 (evening): Mr. H. Crickton, "A Summer Tour in the Canary Islands," illustrated by oxy-hydrogen light, with a short resumé of the Spanish Conquest, touching upon the history of the original inhabitants, who are supposed to have some connection with the ancient Egyptians; description of cave dwellings, past and present, manners and customs, religion, etc. Music at intervals.

MR. T. TIMSON has Nov. 5, 12, 26, also Dec. 3 and 31 open, and can book a few more dates for 1894 and entertainments.

MR. W. WALLACE, the old pioneer, will speak at Walsall, Nov. 5. At Hyde, Nov. 12. He will be glad of invitations on the road.—Address, *The Two Worlds'* office, or 24, Archway Road, Highgate, London.

MR. J. SWINDEHURST's address is now 159, Hammond Street, Preston.

NORTHAMPTON.—Nov. 6: Tea Meeting. Mr. E. W. Wallis will be present. Lecture on "The Triumphs and Teachings of Spiritualism."

OLDHAM. Temple.—Nov. 12: P.S.A. The Greenacres Hill Brass Band will play choice selections. 6-30, Service of Song, "Her Benny," illustrated by oxy-hydrogen lantern.

PARTNERSHIP.—Wanted energetic young gentleman to travel with Phrenologist to work lime light lantern, etc. Small capital required. Splendid opportunity to suitable person. Apply, Wilfred Rooke, 165, Stockport Road, Levenshulme. [ADVT.]

ROCHDALE. Regent Hall.—Nov. 4: Dramatic performance, "The Farmer's Story," in three acts; also a Farce. Admission 4d.

ROYTON. Spiritual Church.—5, Mrs. Crossley. Public circle on Wednesday, Mrs. Brooks. Anniversary services (Lyceum) 19th, speaker, Mr. Kitson. Mediums with open dates for 1894, please communicate, as we are filling up for next year.—Address, Mr. Wm. Chisnall, 53, Shaw Road, Royton, cor. sec.

WAKEFIELD. Baker's Yard.—Nov. 18: Tea at 4-30, and Entertainment at 7. Tickets 6d.

WHITWORTH.—Nov. 25: Meat Tea and Entertainment. Songs, recitations, dialogues, etc. Tickets, adults, 1s., children under 13, 6d.

YORKSHIRE UNION MEETING. Nov. 10, at 10-30 prompt, at the Bradford Psychological Institute, Lower Temperance Hall, Leeds Road, close to all the stations, kindly lent by this promising society. Delegates from non-affiliated societies gladly welcomed, and societies needing information or desirous of uniting with the Union, please write the secretary, Mr. W. Stansfield, Bromley St., Hanging Heaton, Dewsbury.

FROM A DESCRIPTION of a séance, given in *Borderland*, No. 2, Professor Baldwin must be a medium. The writer says: "I have never attended a séance, never seen anything of table-rapping, had no belief in Spiritualism, and did not believe in the possibility—or, at any rate, in the actuality—of any communication between the unseen universe and ourselves." But as a result of what occurred, "a new world was opened to me, and all my early faith in God, immortality, duty, prayer, angels, and the reality of the life in the great hereafter, which had been somewhat deadened by the proneness of my mind to scepticism, and by the course of my intellectual studies, came back to me and filled my soul with a flood of light." This is what "an hour's communion with the dead" does for those who are sincere.

PASSING EVENTS AND COMMENTS.

CURIOS.—A writer says: "One dreams of eating, talking, walking, flying, hearing both conversation and musical sounds, but never of smelling."

HANDLES TO ONE'S NAME are becoming too common to be of any account; as Gilbert says, "When every one is somebody, then no one's anybody."

LAST WEEK'S *Light* contained a full report of a paper by Mr. J. J. Morse, "A look ahead," read by him before the London Spiritual Alliance. It is full of suggestive thoughts and will well repay perusal.

"THE MYSTICAL WORLD," No. 3, contains the opening chapters of what promises to be a thrilling spiritual story, entitled "Hartzland: A Strange Land," by the editor, Hy. A. Copley, Canning Town, London, E.

"SPOOK."—We are glad to observe that this objectionable word has disappeared from *Borderland*, No. 2, and although Spiritualists as such get little that is fresh or particularly interesting to them, the magazine will be helpful to the class of people it is intended for, viz., those on the *borderland*.

MR. E. G. BIRCH, of Clare Street, Heyside, Royton, writes: "In your issue for Oct. 20th, some one wishes to know if I am acquainted with the Scotch language? Allow me to state that I am not, but if 'Anxious to Know' wishes to correspond with me my address is as above."

THE BISHOP OF LIVERPOOL appears to be more concerned about driving "capital out of the country" than he is about driving the life out of the miners. Human life is of more moment than usury. Starvation wages are not calculated to lift men and women out of slums or enlarge their minds.

"If you want to know everything up to date as regards Spiritualism, read *The Two Worlds*. This journal has, under the editorship of Mr. Wallis, become the premier Spiritualist newspaper of England. During the last few months its literary contents have been exceedingly good."—*Mystical World*.

"THE COMING DAY" for November has an important article on "Does Death End All?" which indicates the adverse attitude of many Unitarians towards Spiritualism, regarding which Mr. Hopps has some pointed things to say. "Life: What? Whence? Whither?" by W. Stoddart, B.A. (a Spiritualist, by the way), is a thoughtful article of much merit.

THE COLLIERIES in Durham and North Cumberland are working at full swing, but in Lancashire and Yorkshire they are idle. The Rev. Showman has commenced his winter campaign where the people are working, viz., in the districts around Newcastle. While the Lancashire operatives were "out" he operated in Yorkshire. Query, what is his desire? To stamp out Spiritualism, or to succeed in filling his halls at 1s., 6d., and 3d. each?

TO CORRESPONDENTS.—Edwin Armitage: Many thanks; as soon as possible. W. Stansfield: The School for the Prophets has retired on the sick list until some one is enthusiastic enough to nurse it back to life and strength. At present it pines in solitude. W. E. Leaver, Accrington: We have handed your letter to the secretary of the Federation for consideration of your suggestions. W. B., Aberdeen: Many thanks. Next week.

ASHINGTON AND BEDLINGTON on Monday last were visited by Mr. E. W. Wallis and Messrs. W. H. Robinson and Jas. Clare, who addressed large audiences telling them the truth about Spiritualism, following after the Showman, who is about to visit Newcastle. We trust Spiritualists will be wise and let him severely alone; do nothing to advertise him, but treat him with silent contempt. If report speaks correctly he claims to be a friend to Spiritualism, then "heaven save us from our friends."

MR. J. W. MAHONY has kindly sent us four copies of his book, "England's Falling Workshop," to dispose of for our Postal Mission Fund, price 2s. 9d. Mr. Mahony desires to further the cause of justice to British trade, and will commence his labour-defence tour at Land's End on Oct. 31st. He will reach Plymouth on the 13th or 14th of Nov., and letters addressed "Mahony, Birmingham" will be forwarded to him during November. He is a free-lance, belongs to no party, and is under no control on this side of existence. We shall be pleased to supply his book to friends who will take a copy.

THE EXAMPLE of callousness and inhumanity set by the Federated Coal masters, who appear bent on starving the men into submission to their terms, regardless of the sufferings of innocent children, and disowning responsibility, therefore is one that ought to arouse the indignation of all reformers and humanitarians. The chords of sympathy have been stirred in millions of hearts by the silent heroism of the sturdy mass of men and women who offer the passive resistance of slow starvation, and bravely stand out for wages which are merely sufficient for subsistence. They are indeed worthy of all honour. There is a point beyond which wage reduction must not be allowed to go and that point has been reached; men must live by their work, and they will, ere long, demand that those who do not work, who toil not neither do they spin, shall not eat. The workers win when united.

MR. PRICY SMYTH takes us to task for using the word "psychologise," to indicate the influence one person obtains over another, because he cannot find it in Webster. Neither will he find the terms "magnetic healing," "magnetism," "psychic force," and a number of others commonly used by Spiritualists. Bovee Dodds used the term "electrical-psychology;" and the term "psychologist" was used to indicate a mesmerist; and "psychologise" meant to affect sensitivities by soul (or psychic) force, without throwing them into the mesmeric state, a "psychometrical trick" (to use her own phrase), of which Madame Blavatsky was very fond. To old mesmerists and Spiritualists the word has a definite and recognised meaning, although Brother Smyth does not appear familiar therewith. He says the word "Spook" is of Dutch origin. "Spook, spookel, spookster." Low Germanic, *spuk*; High Germanic, *epuk*. [Swedish, *spoke*; Danish, *spøgelse*, allied to Danish *spøge*, to play, sport, joke, to haunt, to be haunted; *spøg*, a play, joke.] A ghost, a spirit, a hobgoblin.—Bulwer. [Our American friends and Madame Blavatsky used it offensively and derisively, and we object to its use on that ground.]

Mr. GOTT has good goods at reasonable prices, as you will say when you have got some from him. [See back page.]

MRS. GROOM INTERVIEWED.—The Smethwick friends are willing to make arrangements to have the report of this interview issued in leaflet form at 6d. per 100, or 4s. per 1,000 post free. Orders should be sent immediately to Secretary, Spiritualists' Hall, 43, Hume Street, Smethwick, Birmingham.

A LIVERPOOL CLERGYMAN has refused to baptise the child of a Mr. G. E. Barton, on the ground that the parents have not been confirmed. They were Dissenters but became attenders at the Church, and were married in December, 1892, at St. Ann's Church, Stanley. Rev. A. Wilson, of St. Mary's, Edge Hill, not only refused to baptise the child, but informed Mr. Barton (so he says) that he and his wife "ought to be ashamed of themselves for such tricks [meaning marriage and parental responsibility] before confirmation." The child was ill. Suppose it had died what would have been its fate? According to the Church view it is not "a child of God" until it is baptised. We incline to think Rev. Wilson is acting quite in accordance with his principles, and those of the Church, and evidently the Bishop is of the same opinion, as he does not take up Mr. Barton's cause. What does it matter if the child is sprinkled or dipped, or not? It is no more a child of God than before. Its future does not depend upon any such proceedings. The best heritage it can have is a healthy begettal, and the best baptism a baptism of love and affectionate care.

IN MEMORIAM.

BLACKBURN. Northgate.—Mrs. Minshall, wife of our esteemed vice-president, passed to the higher life on October 27, after enduring intense suffering from a painful illness extending a considerable time, which was borne with heroic fortitude. Being one of the oldest members of the society, having been quiet and unassuming, always willing to do what she could for the cause, the best tribute I can give is that "she lived the life and died the death of the true Spiritualist." Her remains were interred in the Blackburn Cemetery on the 30th. Mrs. Russell conducting the ceremony in an impressive manner, giving words of comfort and consolation to the bereaved, and informing us though absent in flesh she was with us in spirit. Mr. Coppock, our president, also ably assisted. A large number of members accompanied the funeral from the house to the cemetery. The sympathies of the members and friends are tendered to Brother Minshall and family in their loss.—T. S.

MRS. GROOM INTERVIEWED.

THE Smethwick Telephone publishes the following: "By way of introducing the subject, and coming to the point, I asked—What is Spiritualism? It is the religion, science, and philosophy which teaches everything pertaining to the spiritual nature of man, giving us a just and comprehensive view of his relationship to God, and his duty to his fellow-man.—Is Spiritualism in accord with the teaching of the Bible? It endorses all that is in the Bible which elevates mankind morally, spiritually, and intellectually, but denies the immoral teaching of eternal punishment, and the doctrine of any vicarious atonement for sin; it proves a life of progression beyond the grave open to every human soul.—What proof have you of this progression beyond the grave? The testimony of tens of thousands of returning spirits, who proclaim that every guilty soul can raise itself by walking in the path of rectitude.—What is your opinion of a personal devil? There is no personal devil, Spiritualism fixes the sources of evil in man's own undeveloped nature.—What does it teach in reference to God? It sweeps away the absurd conception of a partial and vindictive God, and substitutes the worship of a loving, infinite, and eternal parent, whose law is wisdom, love, and justice.—What is the mission of Spiritualism? Its chief mission is to overthrow the materialistic conception of the present age, and prove man's immortality and the reality of a spiritual realm; it sounds the death-knell of sectarianism, superstition, dogmatic theology, and religious bigotry; it is the true friend and promoter of all moral and social reform.—Do you think Spiritualism will ever become the popular religion? Yes; it being able to prove all it asserts gives it a pre-eminence over all other forms of religion, whose theories are not sustained by proven facts; it proves to a demonstration that there is no death and thus demolishes the stronghold of infidelity; it proves that we can commune with our departed friends; it reveals the true state of life in the spirit world—in a word, it is the only religion based upon the immutable law of truth; having such a firm basis it must ultimately overcome every opposing force and shine forth as one of the brightest gems in the diadem of universal progress.—How long have you been connected with the movement? More than twenty years, during which time I have visited all the principal towns in England, exercising my gifts of spiritual mediumship; I have described thousands of spirits, which have been recognised by their friends, and, on many occasions, have received messages clairaudiently for their comfort.—What is the basis of Spiritualism? Its phenomena.—What do you mean by phenomena? Seership, trance-speaking, clairaudience, and materialisation, or the exercise of those spiritual gifts enumerated by the Apostle.—Do you require much study and preparation for your discourses? No, none whatever; when I came on the platform I had no knowledge how the subject would be treated; I remain perfectly passive, and pass into a trance or unconsciousness, and speak the sentiments of the controlling spirit.—Those spirits I heard you describe, do you really see them, or is it imagination or thought transference? Upon many occasions I have given descriptions of spirits who passed away in foreign lands, before news of their decease had been received by their friends, proving it neither thought transference or imagination.—Have you men of science and learning in your ranks?—Yes, hundreds of them; among whom I may mention Professors Crookes, Wallace, Elliott Cones, Hodgson, Alexander, Sidgwick, Oliver Lodge, and Rickett, besides such men as Stead and Mr. Trail Taylor, the editor of the "British Journal of Photography," who, with every precaution his long life of experience taught, found figures on his plates which, under ordinary circumstances, should not have been there.—One more question, Mrs. Groom. Have you any local men of position connected with your movement? Yes; ministers, manufacturers, schoolmasters, and men of business.—I thank you, madam, for the kind and courteous manner in which you have received me, and answered my questions concerning this new science, religion, and philosophy you term it."